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OXONIANA.

VOL. II.



Oseney Abbey before the great Rebellion.

Printed for RICHARD PHELLIPS, Bridge Street,
Blackfriars, London.

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I. THE STUDENTS OF UNIVERSITY COLLEGE DEPRIVED OF THEIR PENSIONS.

THE students of University College were, it seems, deprived of their pensions by William the Conqueror. Fuller has the following account of this circumstance, and of the reasons on which it was founded.

“The students in University Colledg (formerly founded by King *Alfred*) were maintained by pensions, yearly paid them out of the king’s exchequer: which provision was then conceived, both most honourable, as immediately depending on the crown, and less troublesome, issuing out in ready coine, free from vexatious suits, casualties of tenants, and other incumbrances. But now King William, who

loved that the tide of wealth should flow into, but not ebb out, of his coffers, detained and denied their exhibitions. Yea, the king pick'd a quarrel with them, because they sought to preserve and propagate the English tongue, which the king designed to suppress, and to reduce all to the French language. And yet the French speech was so far from final prevailing in this kingdom, that it was fain at last to come to a composition with the English tongue, mixed together, as they remain at this day. Save that in termes of *law*, *venerie*, and *blazon*, the French seemeth soly to command. The scholars, thus deprived of their pensions, liv'd on the charity of such as lov'd the continuance of their native tongue. Their Latin was then maintained by their English: tho' surely it was no small disturbance to their studies, merely to depend for their subsistence, on the arbitrary alms of others *."

* Ch. Hist. Book iii.

II. ON THE SCHOOLS OF UNIVERSITY COLLEGE, IN A LETTER FROM DR. GARDINER TO DR. CHARLETT.*

All S. Mar. 31, 1714.

Dear Sir,

Yesterday Mr. Brookes brought me the draught of the lease, wherein I observed these words—*formerly called the Schools of University College*. The exceptions to the inserting these words are these, viz. that *they were never yet in any lease*; which is an objection urged by every one in any case, but is much more considerable when the lease is to be sealed by the seal of the University, who are at present in possession of those schools in their own right. The particular reason I have against that expression is this; because the convocation must, I think, be consulted about admitting any such new clause, else when

* Master of University College.

they come to understand that I suffered it, they may have just occasion to blame me.

Now the advantages to your college on this account, are only, as I conceive, the honour of the expression : for the claim to the schools is long since laid aside, altho' such a suspicion may arise upon your having the words inserted at this time. But if you observe the expression, you will find it not to relate to your college, but to the university in general, at the time when Mr. Smith finds it mentioned in old records. Your society always went by the style of *Magna Aula Universitatis*, till of late it was *improperly* called a college, and there is great reason to believe the words which you would have inserted, mean only the schools of the *public body of the university*, which was in those days called a *college* : as all bodies of learned men consisting of many members were anciently called. We have the remains of it still in our own statutes, viz. Item, tu jurabis quod non leges nec audies Stanfordiæ tanquam in Universitate, studio, vel collegio generali.

So that, *formerly called the Schools of University College*, can do no service in the lease, as I apprehend, to your society ; and may give jealousy to some people of the university, when they shall hear that it is a new clause to which we set the common seal.

I submit this matter to you, and shall wait for your directions before we seal the lease. I am sorry Mr. Brookes did not bring it to me before you went, that a word or two between us might have saved you this trouble.

I am, Sir,
Your most humble servant,
B. Gardiner.

III. THE STATUES OF ALFRED AND JAMES II. AT UNIVERSITY COLLEGE.

“ The statue of King Alfred over the hall door, was caused to be made by Dr. Robert Plot, when sometime after his taking that degree, he removed from Magdalen Hall, and became a fellow commoner

of this college. He was at the whole expence of both making and setting up this statue over the gate towards the street. It is not certain what year of our Lord this was done in, but the year of its removal, and what it cost, may be given, because it was at the college charge, and was done an. 1686, and cost the college in removing it 3*l.* 1*s.* 5*d.* For Dr. Plot being removed to his own estate in Kent, and Mr. Obadiah Walker having procured at his own, or some other Roman Catholic's expence, the statue of St. Cuthbert, to whom this college chapel is dedicated, to be placed over the chapel door, he caused King Alfred's statue to be removed from the place it stood in, and to be set over the hall door. The statue of King James II, was presented by a Roman Catholic, and placed over the inside of the gate house, when Mr. Obad. Walker was master.* It may

* Smith's Annals of Univ. Coll. It appears from the above statement, that the statue of Alfred was originally in the nich over the west gateway, which is now occupied

be here remarked, that, besides this, the only statue of James II. is that behind Whitehall.

IV. ON ERECTING THE STATUE OF DR. RADCLIFFE, AND COMMEMORATING HIM IN AN ANNUAL ORATION. In a Letter from Dr. Clarke to Dr. Charlett.

Horseley, 30 Dec. 1719.

Sir,

Yesterday I received the favour of yours of the 24th, and have opened one of Mr. Wises's pacquets, in which I found Dr. Wallis's letter about St. Matthias, and the enclosed for yourself, which I assure you is just as it came to my hands. I presume the other is that which you ordered Mr. Wise to send to me, and therefore I

by one of Queen Anne. When the late improvements took place, at the suggestion and under the skilful and judicious superintendence of the Rev. James Griffith, the senior fellow, the statues of King Alfred and St. Cuthbert were both taken down.

keep it till I hear further. I am very glad that our friend Dr. Radcliffe is like to be so honourably and publickly remembered every year: no doubt you have pitched upon the best place for the oration; but before any thing is settled in this matter, it is worth thinking, whether the sum that is given for this purpose may not be made a reward for him who shall acquit himself the best every year, in remembering the doctor's benefactions, by which means, several would probably be encouraged to speak upon the occasion, and consequently study to be able to acquit themselves worthily. This is a method in foreign universities, and prizes in several parts of learning are found to be of use to set people to work, to fit themselves to obtain them. But these are things, of which you are the best judge.

You are rightly informed, that a Pileus and Caduceum do not belong to Æsculapius, and I never remember to have seen them given him. They are Mercury's

proper ensigns, as you may see in Mont-faucon or Perrier, or Spon, if you will look at the booksellers ; and in those books you will find several statues of *Æsculapius*, and his staff, with a serpent round it. I suppose you mean by this remark that your statue of Dr. Radcliffe is not as it should be ; but for that Mr. Bird must be answerable : he was directed to put the proper *Æsculapian* staff in his hand ; and for the cap on his head, it is no more like *Mercury's*, than an university square cap, neither was *Æsculapius* ever painted, or carved with a cap upon his head, no more than with a doctor of physic's gown. I suppose Mr. Bird meant to make your statue a good one, and to avoid the formality of a peruke, which would have rendered it detestable. The vice chancellor just now writes me word, that the president of St. John's had paid him near 300*l.* in full discharge of all demands from the University.

Mr. Nicholas joins with me in wishing you a happy new year, and many, and as

you will see by the packet that comes
with this, is as I am,

Sir,

Your most humble servant,

Geo. Clarke.

V. ON THE ANCIENT REVENUES OF BALIOL COLLEGE.

“ True it is,” says Fuller, “ the ancient revenues of this colledge were not great, allowing but eight-pence a week for every scholar therein, of the foundation (whereas Merton Colledge had twelve-pence :) and yet, as one casteth up, their ancient revenues amounted unto ninety-nine pounds seventeen shillings and ten-pence, which in that age, I will assure you, was a considerable summe, enough to make us suspect, that at this day they enjoy not all the originall lands of their foundation.”

“ Indeed, I am informed that the aforesaid King Baliol bestowed a large proportion of land in Scotland on this his father’s

foundation. The master and fellows whereof, petitioned King James, (when the marches of two kingdoms were newly made the middle of one monarchy) for the restitution of those lands detained from them in the civil warres betwixt the two crowns. The king, though an affectionate lover of learning, would not have his bounty injurious to any (save sometimes to himself;) and considering those lands they desired, were long peaceably possessed with divers owners, gave them notice to surcease their suit. Thus not King James, but the infeasibility of the thing they petitioned for to be done with justice, gave the denyall to their petition." *

VI. CONOPIUS, A CRETAN, AT BABIOL COLLEGE.

"Nathaniel Conopius, a Cretan born, trained up in the Greek church, and became *Primore* to Cyrill, Patriarch of *Constantino-*

* Ch. Hist.

ple, who for his religious life and conversation had a respect for him. When the said Cyrill was strangled by the visier, (the grand signior of the Turks being not then returned from the siege of Babylon) Conopius, to avoid the like barbarity, fled thence and went into England, and addressing himself, with credentials from the British agent at Constantinople, to Dr. Laud, Archbishop of Canterbury, that worthy person sent him to Baliol Coll. and allowed him a comfortable subsistence during his abode there. Afterwards he became one of the chaplains or petty canons of Ch. Church, but whether he took a degree in this university, I know not. In the beginning of Nov. 1648, he was expelled the university by the barbarians, I mean the parliamentarian visitors, and had nothing left to maintain him, as a scholar and divine. So that because of the barbarity of such who called themselves saints, he returned into his own country among the barbarians; and was made bishop of Smyrna, commonly called Le Smerne, about the

year 1651. While he was in Oxon, he had a book of musick laying by him, which as he said was of his own composition: and being well skilled in that faculty, his countrymen in their letters sent to, stil'd him *μουσικωτατον*; but the notes were such, as are not in use with, or understood by any of, the western churches. When he died, or what he wrote after he had left England, I know not. It was observed that while he continued in Bal. Coll. he made the drink for his own use, called coffee, and usually drank it every morning, being the first, as the antients of that house have informed me, that was ever drank in Oxon.*"

VII. BALIOL COLLEGE LIBRARY.

Among the curious manuscripts in this library, is a translation into English verse of Boethius's treatise *De Consolatione Phi-*

* Ath. Oxon, vol. ii. c. 1140.

losophiæ, in the year 1410. The translator's name is John Walton, who was called Johannes Capellanus, or John the Chaplain. He was canon of Oseney, and died sub-dean of York. "It is probable," says Warton, "that he was patronized by Thomas Chaundler, who among other preferments was dean of the king's chapel, and of Hereford cathedral, chancellor of Wells, and successively warden of Wykeham's two colleges at Winchester and Oxford; characterized by Anthony Wood as an able critic in polite literature, and by Leland as a rare example of a doctor in theology, who graced scholastic disputation, with the flowers of a pure latinity." *

This library was greatly enriched by donations from William Gray, who in the year 1454, was advanced by Pope Nicholas the fifth to the bishoprick of Ely. This prelate employed at Venice and Florence many scribes and illuminators, in preparing

* Hist. of Engl. Poetry.

classics and other useful books, which he gave to Baliol College library, at that time esteemed the best in the university.

VIII. MANOR AT CAMBRIDGE BELONGING
TO MERTON COLLEGE.

“ Amongst the many manors which the first founder bestowed on this colledg, one lay in the parish of St. Peter’s and west suburbe of Cambridg, beyond the bridg, anciently called Pythagoras House, since Merton Hall. To this belongeth much good land thereabout (as also the mills at Grantchester mentioned in Chaucer) those of Merton Colledg keeping yearly a court baron here. Afterwards King Henry the sixth took away (for what default I find not) this manor from them, and bestowed it upon his own foundation of King’s Colledg in Cambridg. But his successor, Edward the fourth, restored it to Merton Colledg again. It seemeth equally admirable to me, that holy King Henry the sixth, should do any wrong, or harsh Edward the

fourth, do any right to the Muses, which maketh me to suspect that there is more in the matter then what is generally known or doth publickly appear." *

IX. POST-MASTERS OF MERTON COLLEGE.

"There is a by-foundation of post-masters in this house, (a kinde of colledg in the colledg) and this tradition goeth of their original. Anciently there was over against Merton Colledg, a small un-endowed hall, whose scholars had so run in arrears, that their opposite neighbours, out of charity, took them into their colledg, (then but nine in number) to wait on the fellows. But since they are freed from any attendance and endowed with plentiful maintenance." †

X. THE POSTERN GATE AT MERTON COLLEGE.

"At the first foundation of Merton Col-

* Fuller's Ch. Hist.

† Ibid.

lege, Henry the third, on the petition of the fellows, did by his letters patent, dated at Kenilworth, Aug. 30, anno regni 50, grant them leave to make a postern, for their recreation* of walking into the fields, but on this condition, that in the times of hostility (which then often happened in the barons wars) there should be free ingress and regress for the defendants of the city. This he did not only yield to them, but another postern also, which was westward of the college, and through or near the place where the bachelors garden of C. C. College was; that they might have a passage to St. Frideswide's, the mother church, and where were frequently university sermons, both in the church, and at the cross in the church yard.

“ Hence going by this back gate of Merton, we behold several arches in the wall, three yet visible, and two more filled up with earth. What these have formerly signified, several have passed their judgment.—Some say that the common sewer of the city passed through them, as it does

now thro' the same wall more westward of the place. Others, that they served as sally-ports anciently, in times of trouble and distraction.

“ There is mention also of several watermen living hereabouts. In ancient times most part of Oxon, except the north part, was level with Christ Church Meadow; people rowed up to Merton College buttery to refresh themselves. Old men, when I first came to college, would say so, and declare they had it from them that had done so. Most part of the wall on this side the city, was formerly built on arches; two or three appear near the postern almost swallowed up, because the ground was so low and pleshy.

“ Gerardus Waterman granted and demised to Warinus, a miller, his land in St. John Baptist Street, lying between the land of Albertus, and the land that William the waterman held. This was about King John's time.—And another charter speaks of Simon the son of W. Le Dossier, wherein he granteth to Andrew Halewod, who lived

in King Henry II.'s time, his right of half a mill, and a turret in St. John's parish. This mill is supposed to be where Merton College great quadrangle (opposite and within the wall, near to these arches) is situated, which in all probability it was, for the said Le Dossier was lord of most of the ground where the college is placed; and we have received it from Mr. Twyne, that in the foundation and digging of Corpus Christi College, tan-pits were discovered.— And we may declare further, that there was a brook and a mill where Merton College, and C. C. C. now stand; and that the arches under the city wall conveyed the water from it into the town ditch, and from thence into the fields.

“ But to proceed,—the king had granted them two gates, and the relation that goes of it is, that between the two buttresses, which afterwards were by them stopped up, for better convenience they made another more eastward of this, towards the little tower in the wall above-mentioned; which, when the great quadrangle was

finished, anno 1611, was stopped up also : and for the better ornament of that new building, made that back gate which they now enjoy.

“ Whilst I am discoursing of the postern, it may not be amiss to insert an old tradition that goeth among us at Merton College, (continues A. Wood) concerning the first making and opening of it, which is this.—Several fellows of the college waited on the king at Woodstock, the senior began to address him—Insignissime Dne. Rex. . *Rex.* Quinam estis vos ? *Mri.* Nos sumus de magistris vestris. *R.* Quibus magistris ? *Mri.* De magistris venerabilis Domus Convocationis, et de Coll: Merton. *R.* Quid vultis *Mri.* ? *Mr. senr.* Insignissime dne. Rex, volumus ostium factum. Another answered, Nolumus ostium factum—sic enim injurabimus proximos, sed volumus ostium in fieri.—Nay, not so, replied another, nolumus ostium in fieri, ~~nam~~ tunc potest esse in hoc fieri, illo fieri, altero fieri, et sic in infinitum. Sed volumus ostium in facto esse. To whom the

king answered, *Egregii Mri. discedite, et inter vos concordate, et tum demum habebitis ostium.*" *—In a book entitled, 'A Discharge of five imputations of mis-allegations, falsely charged upon the bishop of Durham (T. Morton) an English baron, &c. edit. 1633, p. 118,' the lord's suggester, his merry tale, it runs thus :

"In King Edward the second's time, as I remember, at what time the University of Oxford was much addicted to the learning of those, who by some were called Nominals, for that they were strict in examining the nature and signification of every word, Merton College being seated upon the walls, and the master and fellows of the house being desirous to walk in the meadows that lay close to the walls, thought good to send three of their company to the king then at Woodstock. Where being admitted to his presence, one of them signified to his majesty that they were sent by the college to demand *licen-*

tiam faciendi ostium—a licence or liberty to make a door. The second presently interrupting him, said, that he was mistaken, for that a liberty to make a door was not a satisfaction to them, for so they might have a licence, and yet the door never made. And therefore his desire was, to have *ostium fieri*—a door to be made. Whereunto the third replied, they were both mistaken, for so it might be still *in fieri*; but his petition was to have *ostium factum*, a door made. Whereunto the first replied again, that they were not so unmannerly as to desire a door made, for that was to demand the king to make them a door, but desired they might have leave, *posse ostium fieri*—to have it in their power to make a door. But the second again opposing him, and the third opposing the second, and the king growing weary, he answered them, that though he understood their request, he would not give them satisfaction till they should agree, *in modo loquendi*."

KI. CURIOUS CUSTOMS AT MERTON COLLEGE.

A. Wood mentions the following curious customs to have existed at Merton College in his time.

“ There were fires of charcole made in the common hall on All Saints Eve, All Saints day and night, on the holydayes, their nights and eves between that time and Christmas day. Then on Christmas eve, Christmas day and holydayes, and their nights, and on candlemas eve, candlemas day, and candlemas night.

“ At all these fires every night, which began to be made a little after five of the clock, the senior under-graduates would bring into the hall the juniors or freshmen, between that time and six of the clock, and there make them sit downe on a forme in the middle of the hall, joyning to the declaimer's desk: which done, every one in order was to speake some pretty apothegme, or make a jest or butt, or speake some elo-

quent nonsense, to make the company laugh: but if any of the freshmen came off dull, or not cleverly, some of the forward or pragmatical seniors would *tuck* them, that is, set the nail of their thumb to their chin, just under the lip, and by the help of their other fingers under the chin, they would give him a mark, which sometimes would produce blood. On Candlemas day, or before (according as Shrove-Tuesday fell out) every freshman had warning given him to provide his speech, to be spoken in the public hall before the undergraduats and servants on Shrove-Tuesday night that followed, being alwaies the time for the observation of that ceremony. According to the said summons A. Wood provided a speech as the other freshmen did.

“ Shrove-Tuesday, Feb. 15, [1647] the fire being made in the common hall before five of the clock at night, the fellows would go to supper before six, and making an end sooner than at other times, they left the hall to the libertie of the under-graduats,

but with an admonition from one of the fellowes (who was the principal of the undergraduats and post-masters) that all things should be carried in good order. While they were at supper in the hall, the cook was making the lesser of the brass pots full of cawdle, at the freshmen's charge; which, after the hall was free from the fellowes, was brought up and set before the fire. Afterwards every freshman, according to seniority, was to pluck off his gowne and band, and, if possible, to make himself look like a scoundrell. This done, they were conducted each after the other to the high table, and there made to stand on a form placed thereon; from whence they were to speak their speech with an audible voice to the company: which, if well done, the person that spoke it was to have a cup of cawdle and no salted drinke; if indifferently, some cawdle and some salted drinke; but if dull, nothing was given to him but salted drinke, or salt put in college beere, with tucks to boot. Afterwards when they were to be admitted into

the fraternity, the senior cook was to administer to them an oath over an old shoe, part of which runs thus : *Item tu jurabis quod PENNILESS BENCH non visitabis, &c.* the rest is forgotten, and none there are that remember it. After which spoken with gravity, the freshman kist the shoe, put on his gowne and band, and took his place among the seniors." *

XII. KING OF CHRISTMAS OR MISRULE.

In Merton College the custom formerly prevailed of electing a king of Christmas, or misrule. The last who bore that office was Mr. Jasper Heywood in Queen Mary's time. "That custom," says A. Wood, "hath been as ancient for ought that I know as the college itself, and the election of them after this manner. On the 19th

* A. Wood's Life written by himself. He gives his speech on the above-mentioned occasion, which is too long and uninteresting for insertion; and adds that the custom fell into disuse at the restoration.

of Nov. being the vigil of S. Edmund K. and martyr, letters under seal were pretended to have been brought from some place beyond sea, for the election of a king of Christmas, or misrule, sometimes called with us of the aforesaid college, Rex faborum. The said letters being put into the hands of the batchelor fellows, they brought them into the hall that night, and standing, sometimes walking, round the fire, there reading the contents of them, would choose the senior fellow that had not yet borne that office, whether he was a doctor of divinity, law, or physick, and being so elected, had power put into his hands of punishing all misdemeanors done in the time of Christmas, either by imposing exercises on the juniors, or *putting into the stocks at the end of the hall* any of the servants, with other punishments, that were sometimes very ridiculous. He had always a chair provided for him, and would sit in great state when any speeches were spoken, or justice to be executed, and so this his authority would continue till Candlemas,

or much about the time that the Ignis Regentium was celebrated in that college.”*

“ In an audit book of Trinity College, I think for the year 1559, I find the following disbursements relating to this subject. *Pro apparatu in comoedia Andriæ*, vii l. ix s. iv d. *Pro prandio Principis NATALICI eodem tempore*, xii s. ix d. *Pro refectione præfectorum et doctorum majis illustrium cum Bursariis prandentium tempore comœdiæ*, iv l. vii d. That is, for dresses and scenes in acting Terence’s Andria, for the dinner of the Christmas prince, and for the entertainment of the heads of the colleges and the most eminent doctors dining with the bursars or treasurers, at the time of acting the comedy, twelve pounds, three shillings, and eight-pence.—The last article of this disbursement shews, that the most respectable company in the university were invited on these occasions. At length, our universities adopted the representation of plays, in which the scholars, by frequent

* Annals, vol. ii. p. 136.

exercise, had undoubtedly attained a considerable degree of skill and address, as a part of the entertainment at the reception of princes and other eminent personages." *

"A similar custom of electing a *Christmas Lord*, or *lord of misrule*, prevailed at St. John's, which custom continued till the reformation of religion, and then that producing Puritanism, and Puritanism Presbytery, the professors of it looked upon such laudable and ingenious customs as Popish, Diabolical, and Antichristian. *Griffin Higgs* of *St. John's* wrote a true and faithful relation of the rising and fall of *Thomas Tooker*, prince of *Alba Fortunata*, lord of *St. John's*, with the occurrences which hapned throughout his whole dominion. In the beginning of Queen *Elizabeth's* reign, *John Case* afterwards Doctor of Phys. and a noted philosopher, did, with great credit, undergo that office. When the said *Tooker* was elected prince,

* Warton's Hist. of Engl. Poetry.

he assumed these titles, viz. *The most magnificent and renowned Thomas, by the favour of fortune, Prince of Alba Fortunata, Lord of S. John's, High Regent of the Hall, Duke of S. Giles, Marquess of Magdalens, Landgrave of the Grove, Count Palatine of the Cloisters, Chief Baylive of Beaumont, High Ruler of Rome,* Master of the Manour of Walton, Governour of Gloucester Green, sole commander of all tiltes, tournaments, and triumphs, superintendent in all solemnities whatsoever.*" †

XIII. MERTON BLACK NIGHT.

"In Logick," says Dr. Plot, "the subtle Johannes Duns Scotus, fellow of Merton College, was the father of the sect of the *Reals*; and his scholar *Gulielmus Occkam*, sometimes falsely printed *Holran*, of the

* *Rome* was a piece of land so called, near to the end of the walk, called *non ultra*, on the north side of *Oxon*.

† *Ath. Oxon*, vol. ii. c. 153.

same house, father of the sect of the *Nominals*, betwixt whom, as the story goes, there falling out a hot dispute (*Scotus* being then dean of the college, and *Occham* a bachelor fellow) wherein tho' the latter is said to have obtained the better, yet being but an inferior, at parting submitted himself, with the rest of the bachelors, to the dean, in this form, *Domine quid faciemus?* as it were begging punishment for their boldness and arguing; to whom *Scotus* returning this answer, *Ite, et facite quid vultis*; they forthwith brake open the buttery and kitchen doors, taking all they could meet with, making merry with it all night: which, 'tis said, gave occasion to their observing the same diversion to this very day, whenever the dean keeps the bachelors at disputations till twelve at night, which they now commonly call a *black night*."

XIV. PICTURES OF PROPHETS, &c. IN
MERTON COLLEGE CHAPEL.

"The pictures of Prophets, Apostles,

Saints, &c. that had been painted on the back-side of the stalls in Merton College Chaire, in various and antique shapes, about the beginning of the raigne of K. Hen. 7. were daubed over with paint, by command of the usurpers, about 1651, to the sorrow of curious men that were admirers of ancient painting. But that daubing wearing away in two or three yeares, they were all painted over in oyl colours this year, (1659) and the ancient pictures quite obliterated." *

XV. THE ANTE-CHAPEL OF MERTON COLLEGE.

The following passage taken from *Hearne's* notes to his edition of the *Hist. Gul. Neubrigensis*, gives some account of the falling of the roof of the ante-chapel of Merton College, an anecdote concern-

* A. Wood's Life written by himself. He adds that at that time several of the brass-plates were sacrilegiously torn up.

ing the bells, and an alteration in the windows of the tower.

—“ I have here commended the piety of those who have paid a particular respect to the ashes of the dead, so I cannot but also applaud the diligence of Mr. Ant. a'Wood in retrieving and securing many brass plates when, in 1655, on the vigil of St. Luke, part or half, of the roof of the south part of Merton College outer chapel, joining to the tower, fell within the church about nine o'clock at night, and broke all the stones lying on the floor, of which some were monumental. And it was piety that caused the same Mr. Wood, and his two brothers, Robert and Christopher, to give 5*l.* in the year 1656, to Merton College, to have their five bells cast into eight, which five bells were ancient, being put up at the first building of the college, and the tenor was supposed to have been the best bell in England, being said to be fine metal silver sound. But tho' this was a pious contribution, yet the eight bells (which first began to ring in 1657) did not

answer expectation, whereupon they were afterwards recast, and the belfry and the windows in the tower (which was formerly covered with ivy) altered."

XVI. MERTON COLLEGE BELLS.

In Wood's account of his own life, we have the following anecdotes relative to the Merton bells.

"A. W. his mother, and his two brothers, Rob. and Christopher Wood, gave 5*l.* to Merton Coll. [in 1656] towards the casting of their five bells into eight. These five were ancient bells, and had been put up into the tower at the first building thereof, in time of Dr. Hen. Abendon, warden of Merton Coll. who began to be warden in 1421. The tenor or great bell (on which the name of the said Abendon was put) was supposed to be the best bell in England, being, as 'twas said, of fine metal silver sound. The generality of people were much against the altering of that bell, and were for a treble to be put

to the five, and so make them six : and old serjeant Charles Holloway, who was a very covetous man, would have given money to save it, and to make the five, six bells, that is, to put a treble to them. But by the knavery of Thom. Jones, the sub-warden (the warden being then absent) and — Derby, the bell-founder, they were made eight. Dr. John Wilson, Dr. of Musick, had a fee from the college to take order about their tuning.”

“ May 14, 1657. All the eight bells of Merton College did begin to ring : and he heard them ring very well at his approach to Oxon in the evening, after he had taken his rambles all that day about the country to collect monuments. The bells did not at all please the curious and critical hearer. However, he plucked at them often with some of his fellow colleagues for recreation sake. They were all afterwards re-cast, and the belfry, wherein the ringers stood (which was a little below the arches of the tower, for while the five hanged the ringers stood on the ground) being built of bad

timber, was plucked downe also, and after the bells were put againe, this belfry, that now is, above the arches, was new made, and a window broke thro' the tower next to Corpus Ch. Coll. was made to give light."

XVII. PRICES OF BOOKS IN MERTON COLLEGE LIBRARY.

We learn from a MS. of Anthony Wood in the Bodleian Library, that the following was the valuation of books bequeathed to Merton College, before the year 1300. "A scholastical History, 20s. A concordantia, 10s. The four greater Prophets, with glosses, 5s. Liber Anselmi cum quaestionibus Thomæ de Malo, 12s. Quodlibetæ H. Gandavensis et S. Thomæ Aquinatis, 10s. A Psalter, with glosses, 10s. Saint Austin on Genesis, 10s.

**XVIII. DISPUTE AT MERTON COLLEGE
RELATIVE TO THE ELECTION OF A WAR-
DEN, IN THE YEAR 1562, AND THE CU-
RIOUS CUSTOM OF SINGING HYMNS IN
THE HALL ON HOLYDAYS AND THEIR
VIGILS.**

“ The wardenship of Merton College being vacant by the resignation of Dr. James Gervase, about the beginning of Jan. last, [1562] the fellows proceed to election, but instead of choosing three according to the statutes, to be presented to the Archbishop of Canterbury, (now Parker) who, according to the ancient manner, is to approve of one, and he to be admitted warden, they dissent and nominate five persons, of which two or three were never of the house. But all the said five persons the archbishop refusing, (because by their dissention there was a devolution made to him) he unworthily confers the wardenship upon a stranger, called by the name of John Manne, sometime fellow of New

College, in Oxford, whose coming to that of Merton for admission being not till the latter end of March this year, the government of that college continued still on Mr. Will. Hawle, then sub-warden, who being sufficiently known to be inclined to the Roman Catholic Religion, was not wanting in the vacancy to retrieve certain customs, now by the reformed accounted superstitious. Among such was the singing certain hymns in the college hall round the fire on holyday evenings and their vigils, enduring from the vigil of All Saints, to the evening of the Purification : which custom being before annulled in Dr. Gervase his time, the Psalms of Sternhold and Hopkins were appointed in their places, which do to this day continue. But so it was, that when Mr. James Leech, one of the junior fellows, had took the book into his hand, ready to begin one of the said psalms, Mr. Hawle stept from his place offering to snatch the book from him, with an intent, as 'tis said, to cast it into the fire, adding moreover that neither he or

the rest would dance after his pipe. Which action of his and others in vindication of the Roman Catholic Religion, gave encouragement and opportunity to the men of that party to take upon them and exercise their authority on the juniors that had not been trained up in their way.

“ Soon after the new warden comes to Oxford, and the next day being the 30th of March this year, came with Dr. Babington, the vice-chancellor, Dr. Whyte, warden of New College, and others, to Merton College gate, where meeting him certain of the fellows, gives them letters under seal from the Archbishop of Canterbury, patron of that college, that he should be admitted warden thereof; but the fellows not agreeing at that time to give answer to his desire, deferred the matter till the 2nd of April: which day being come, he appears again at nine of the clock in the morning accompanied with the before mentioned persons, Hen. Noreys of Wytham, Esq. and Anthony Forster of Cumnore, Gent. but coming to the college gate, they found

it shut by the general consent of the fellows. At length after he and his company had tarried there awhile, sends for Mr. John Broke, one of the senior fellows, desiring to let him in and admit him; he therefore, being of a base and false spirit, opens the gate by some means or other and admits him. At whose entrance the fellows were so enraged, that Mr. Hawle, as 'tis reported, gave the warden a box on the ear for his presumption to enter into the gates without his leave.

“ These things being done, of which the archbishop had notice soon after, sends a citation to the college, that the fellows be ready and all present in the chapel, May 26 following, and so de die in diem, to be visited by him or his vicar general. That day being come they appear, and after examination of divers matters (the vicar first, admitting Mr. Manne to his place) relating as well to the former proceedings, as of the state of the house, he removed Mr. Hawle from his fellowship, publicly admonished his party, encouraged the young scholars,

curbed those that he thought were inclined to the Catholic Religion, and countenanced those of the reformed party. As for Hawle, who was accounted a good physician of his time, receded to University College, where abiding in great discontent, died on the 19th day of Decemb. following, and as for the chief of his party, were either before or soon after dispersed. Roger Clifford perceiving a storm to be at hand, when the citation was sent to the college, resigned his fellowship. John Potts and Ambrose Applebye, two others envied by the new warden after his settlement, were under pretence of perjury expelled the year following, and hard it went with Tho. Benyer, who had been a great opposer of the warden's admission. After which time, Potts, who had found favour, went to Louvaine, and other parts beyond the seas, with a pupil of his, called Arthur Faunt, who, by the great improvement he received under his tutor, became a noted Jesuit, under the name of Laurentius Arturus Faunteus, and for his learning and example of life much re-

spected in Poland, where he mostly lived. Broke, who had been false to his trust, was expelled two years after for defrauding the college while he was bursar; and, lastly, as for the warden, he was accounted by some a noted man of his time, for he was not only made Dean of Gloucester by the Queen, anno 1565, but by her sent ambassador into Spain after Goseman or Gooseman de Sylva, Dean (as it is said) of Toledo, had been sent hither by the king of that country. Of which ambassadors the queen used merrily to say, 'that as her brother the king of Spain had sent to her a gooseman, so she to him a man-goose.' Thus were the endeavours of the Roman Catholics of Merton Coll. quelled, the which if not looked after in due season, might have arisen to a considerable matter: for it was verily thought that other houses of learning would have shewn themselves what they were in heart upon this opportunity, if the Mertonian design had taken place." *

* Wood's Annals.

XIX. FIRE AT EXETER COLLEGE, IN A
LETTER FROM MR. T. HEARNE TO DR.
SMITH.

* * * *. Yesterday morning very early a fire broke out in the scrape-trencher's room of Exeter College. The room was adjoining to their library, which soon took fire, and the greatest part of their books were burnt, there being only one or two stalls that escaped. It had almost taken hold of their new buildings just by. But the greatest danger was the public library, which is not removed above 12 yards East from their library. The wind being in the West, it would have carried the flame directly upon Selden's library, but there being good assistance, and the wind not very high, the fire was extinguished a little after eight of the clock. This is a very great deliverance, and it is to be ascribed to God's providence, that this noble magazine of learning was not destroyed.

Oxon, Dec. 3, 1709.



XX. EITHER LATIN OR FRENCH TO BE SPOKEN IN ORIEL COLLEGE.

In the statutes of Oriel College, it is ordered, that the scholars or fellows, in conversing with one another, should speak in Latin or else in French. These statutes were given on the 23d of May, 1328. The same injunction is to be found in the statutes of Exeter College, given about 1330. In Merton College statutes, which were given in 1271, mention is made of the Latin tongue only. This was also common in the greater monasteries. In the register of Wykeham, Bishop of Winchester, the domicellus of the Prior of St. Swythyn's, at Winchester, is ordered to address the bishop, on a certain occasion, in French; this was in the year 1398.

XXI. ORIEL COLLEGE LIBRARY.

“ In this library is a manuscript *Commentary on Genesis*, written by John Capgrove,

a monk of St. Austin's monastery at Canterbury, a learned theologian of the fourteenth century. It is the author's autograph, and the work is dedicated to Humphrey Duke of Gloucester. In the superb initial letter of the dedicatory epistle is a curious illumination of the author, Capgrove, humbly presenting his book to his patron, the duke, who is seated, and covered with a sort of hat. At the end is this entry, in the hand writing of duke Humphrey. *Ce livre est a moy Humphrey duc de Gloucestre du don de frere Jehan Capgrove, quy le me fist presenter a mon manoyr de Pensherst le jour de l'an mccccxxviii.* This is one of the books which Humphrey gave to his new library at Oxford, destroyed or dispersed by the active reformers of the young Edward.*

XXII. HENRY THE FIFTH, WHERE EDUCATED.

Henry the Fifth, is said by Milner, in

* Warton's Hist. of Engl. Poetry.

his History of Winchester, on the authority of Stowe, to have received his education at New College, under the tuition of his uncle, Cardinal Beaufort, who was at that time Chancellor of the University. Tradition, however, has generally given the honour to Queen's, and this tradition is supported by Holinshed and Speed.

Hearne affirms that he was educated at Queen's "and not (as John Stowe mistakes) in New Colledge. John Ross or Rowse," he adds, "assures us that his chamber was over the great gate of the colledge, just opposite to Edmund Hall gate. Both the gate and chamber are still (June 28, 1720) remaining, and are much noted by curious persons that come to Oxford." *

It has been inferred that he was a member of Queen's College, from the circumstance, which is related not only by Holinshed, but in nearly the same words by Speed and Stowe, of this prince appearing before his father, who was then very ill,

* Textus Roffensis, p. 316, *note*.

“apparelled in a gowne of blew satten, full of small oilet holes, at every hole the needle hanging by a silke thred, with which it was sewed. About his arm he ware an hound's collar set full of S S of gold, and the tirets likewise being of the same metal.”—It has been suggested that he took the idea of this dress, from the singular custom, which is observed annually at Queen's College, of the bursar presenting every member with a needle and thread; a rebus, (composed of the two French words *aiguille*, a needle; and *fil*, thread) on the name of Eggesfield, their founder; * and that he wore it to shew his father, that he was not forgetful of his academical pursuits, and to convince him that he had no design of usurping his throne, which suspicious jealousy, raised in the king's mind, by some evil disposed persons, who were in his confidence, “was occasion, that he in part,” as Holinshed

* This, however, is not the proper derivation of the name of Eggesfield, which is certainly Saxon.

says, "withdrew his affection and singular love from the prince."

King Henry the Fifth held this University in great respect, and preferred many of its eminent members to high dignities in the church. It is said that he intended to build a college in the castle at Oxford, in which the seven sciences were to have been taught, and to have annexed to it all the alien priories in England. The execution of this design was prevented by his death. His son Henry the Sixth bestowed many of those priories on his colleges at Eton and Cambridge.*

The portraits on glass of Henry the Fifth and Cardinal Beaufort, which were formerly in the chamber at Queen's College, which, tradition says, was inhabited by that prince, and were removed when that part of the college was taken down, have been generously restored to that society by Mr. Alderman Fletcher. To this gentleman, who is a most diligent and zealous

* See Wood's Hist. vol. i. p. 565.

antiquary, the University is indebted for some very ancient and curious stained glass, which now adorns some of the windows of the Bodleian Library and Picture Gallery.

XXIII. TABARDER.

The name of Tabarder, though lost every where else, still continues in use at Queen's College; part of the members of that society being so called from the circumstance of their formerly wearing the tabardum, a short gown, or coat without sleeves, similar to that worn by heralds.

Stowe, in his survey of London, speaking of the inns in Southwark, says, "Amongst the which innes, the most ancient is the Tabard, so called of the signe, which as wee now terme it, is of a jacket or sleeveless coate, whole before, open on both sides, with a square collar, winged at the shoulders: a stately garment of old time, commonly worne of noblemen and others, both at home and abroad in the wars; but

then, to wit, in the wars, their arms embroidered or otherwise depict upon them, that every man by his coate of armes might be knowne from others : but now these tabards are onely worne by the heralds, and bee called their coates of armes in service. For the Inne of the Tabard, Geoffrey Chaucer Esquire, the most famous poet of England, in commendation thereof, in the reign of Edward the Third, writeth thus :

“ It befell in that season, on a day,
 “ In Southwarke, at the Tabert as I lay,
 “ Ready to wend on my pilgrimage
 “ To Canturbury, with full devout courage ;
 “ That night was comen into the hosterie,
 “ Well nine and twenty in a companie,
 “ Of sundry folke, by adventure yfall
 “ In fellowship, and pilgrims were they all,
 “ That toward Canturbury woulden ride :
 “ The stables and chambers weren wide, &c.”

“ Within this inne was also the lodging
 of the Abbot of Hide (by the city of Winchester) a faire house for him and his

laine, when he came to the city to Parliament."

The name of the *Tabard* Inn, is now corrupted into *Talbot*.

XXIV. THE CUSTOM OF THE BOAR'S HEAD AT QUEEN'S COLLEGE.

"There is a custom at Queen's College to serve up every year a boar's head, provided by the manciple against Christmas Day.

"This boar's head being boyl'd or roasted, is laid in a great charger, covered with a garland of bays or laurell, as broad at bottom as the brims of the chargers.

"When the first course is served up in the refectory on Christmas Day, in the said college, the manciple brings the said boar's head from the kitchen up to the high table, accompanied with one of the tabarders, who lays his hand on the charger. The tabarder sings a song, and when he comes to the chorus, all the scholars that are

in the refectory joyn together and sing
it." *

I.

The Boar's head in hand bear I
Bedeck'd with bays and rosemary,
And I pray you masters merry be
Quotquot estis in convivio.

Chorus { *Caput Apri defero*
 { *Reddens laudes Domino.*

II.

The Boar's head as I understand
Is the bravest dish in the land
Being thus bedeck'd with a gay garland,
Let us *Servire Convivio.*
Caput Apri, &c.

III.

Our steward has provided this
In honour of the king of bliss
Which on this day to be served is
In Reginensi Atrio.
Caput Apri, &c.

* From a MS. in the Bodleian Library.

Tradition says that this ceremony is observed to commemorate the deliverance of a scholar of this society, from the attack of a wild boar, which had come out of Shot-over forest, and which he overcame by thrusting a volume of Aristotle down his throat. The same tradition adds, that this event happened near the top of Headington Hill, and that the walk called Aristotle's walk, was so named from this circumstance.

The custom, however, of serving up a boar's head, with a song, at great festivals, appears to have been by no means uncommon. The boar's head soused, was anciently the first dish on Christmas day, and was carried up to the principal table in the hall, with great state and solemnity. Hollingshead says, that in the year 1170, upon the day of the young prince's coronation, king Henry the First, "served his sonne at the table as server, bringing up the BORE'S HEAD with trumpets before it according to the manner." Among the Christmas Carols printed by Wynkin de

Worde, in 1521, is one very similar to the above, which we will give, that the reader may compare them, not in the black letter but in modern print, carefully attending to the old spelling :

A caroll bringyng in the bore's heed.

Caput apri ¹ differo

Reddens ² laudens domino.

The bores heed in hande bring I

With garlands gay and rosemary

I pray you all sing merely

Qui estis in convivio.

The bores heed I understande

Is the ³ thefe servyce in this lande

Loke where ever it be fande

Servite cum cantico.

Be gladde lordes bothe more and lasse

For this hath ordeyned our stewarde

To chere you all this Christmasse,

The bores heed with mustarde.

Finis.

Thus endeth the Christmasse carolles

¹ Sic, pro *defero*. ² Sic, pro *laudes*. ³ Sic, pro *chefe*.

newely emprinted at London in the flete-strete, at the sygne of the sonne by Wynkyn de Worde. The yere of our lorde, M.D.XXI.

“Before the last civil wars, in gentlemen’s houses, at Christmas, the first diet that was brought to table was a boar’s head with a lemon in his mouth. The first dish that was brought up to the table on Easter-day, was a red-herring riding away on horseback, i. e. a herring, ordered by the cook, something after the likeness of a man on horseback set in a corn-salad.

“The custom of eating a gammon of bacon at Easter, which is still kept up in many parts of England, was founded on this, viz. to shew their abhorrence to Judaism at that solemn commemoration of our Lord’s resurrection *.”

XXV. BARNABY HARRINGTON.

The author of “Drunken Barnaby’s four

* Aubrey’s MSS. in the Ashmolean Museum.

journeys to the North of England," is said, by some, to have been a member of Queen's College; while by others it is asserted that the name of Harrington is merely an assumed or fictitious one. Be this as it may, no such name appears on the books of Queen's College at the period he is supposed to have lived or written, the early part of the seventeenth century. The supposition might, perhaps, have arisen from the circumstance of his so particularly mentioning the horn or trumpet which calls that society to dinner.

Veni Oxon, cui comes
 Est Minerva, fons Platonis;
 Unde scatent peramœne
 Aganippe, Hippocrene;
 Totum fit Atheniense,
 Imo cornu Reginense.

To Oxford came I, whose companion
 Is Minerva, well Platonian;
 From whose seat do stream most seemly,
 Aganippe, Hippocrene;

Each thing there's the muses minion,
The horn at Queen's speaks pure Athenian.

It may be observed that in the Latin there is little, if any, proof of Barnaby's surname being Harrington, but only in the English translation.

Veni Harrington, bonum omen!
Vere amans illud nomen,
Harringtoni dedi nummum,
Et fortunæ penè summum,
Indigenti postulanti;
Benedictionem danti.

Thence to Harrington be it spoken!
For name sake I gave a token
To a beggar that did crave it,
And as cheerfully receive it;
More he need not me importune
For 'twas th' utmost of my fortune.

In short, whatever his name was, he is supposed to be the man of whom the old song says,

“ Barnaby, Barnaby, thou'st been drinking,
I can tell by thy nose, and thy eyes winking;

Drunk at Richmond, drunk at Dover,
 Drunk at Newcastle, and drunk all over,
 Hey Barnaby! take't for a warning,
 Be no more drunk, nor dry in a morning."

XXVI. QUEEN'S COLLEGE LIBRARY.

The library, which is of the Corinthian order, was built by Dr. Halton, a great part at his own expence, who gave his study of books to the college. The sum of 600l. was given also by his tutor, Dr. Tho. Smith, sometime a fellow of the college, and the Bishop of Carlisle, which bishoprick he obtained by the interest of Dr. Joseph Williamson, who was his pupil, and gave also to the library a curious and valuable collection of manuscripts, especially in heraldry and memoirs of his foreign negotiations. To these Sir John Floyer, an eminent physician at Lichfield, in Staffordshire, added his library, containing many excellent books. This building was begun in 1693, on account of the legacy of Dr. Thomas Barlow, Bishop of Lincoln,

some time provost of the college, who bequeathed the greatest part of his books and manuscripts to it, leaving the rest to the Bodleian library, of which he had been keeper.

XXVII. THE MICHEL FOUNDATION.

John Michel, of Richmond, in Surry, Esq. by his last will, dated December 21, 1736, excluding all claimants of kindred, bequeathed his manor and lands of Horton-Kirby; and all his manor lands and marsh lands in Plamstead; and all his lands and marsh lands in Sandwich and Worde, in the county of Kent; and his lands and tenements in Old Windsor, in Berks; to Queen's College, in Oxford, for ever; for eight master-fellows, and four bachelor-scholars, at 50*l.* a year, for the first, and 30*l.* a year for the last; after the payment of whom, a fund should be reserved to answer extraordinary occasions, not exceeding 200*l.* that the surplusage should be laid out in the purchase of advowsons

and presentations to livings, above the yearly value of 120*l.* to be annexed for ever to the fellowships of his donation. That the said masters and scholars should be elected by the provost and fellows of Queen's College, out of any other colleges or halls within the said university; and that such only should be capable of being elected, as should, within one year past, have taken the degree of master of arts, or should be within one year of taking the same; and that the same qualification should be observed as to the bachelor scholars, and that the bachelors should undergo, as near as might be, the same examinations as are required upon elections at All Souls College.

And that after such first election, the fellowships should be filled up by such bachelor-scholars as had taken the degree of master of arts, or should be within one year thereof, and that other scholars should be chosen in their places, &c. That both the masters and bachelors should be subject to the statutes and government of the college,

as to all conformity, discipline, and obedience to superiors. That there should be a building erected for the reception of the said masters and bachelors, consisting of two entire and regular stair-cases, uniform both within, and conformable to the new building without; to begin from the east corner of the college, next to the high-street, and go on northwards towards the chapel; wherein should be eight chambers in the middle story for the fellows, and four chambers for the scholars in the upper or lower story, and the other story to be filled with such undergraduates of the college as they should think fit to place therein, to be their attendants. That their allocations in the chapel and hall should be appointed suitable to their rank and degree, and their commons allotted in the same proportion as to their fellows and bachelors.

By an act of parliament passed in 1751, for the better effecting the purposes mentioned in the will, among other provisions and regulations, it was enacted, that the sum

of two thousand pounds shall be paid out of the rents and profits of the above bequeathed estates, to the society of Queen's College, in satisfaction for the inheritance of the ground on which the aforementioned chambers stand; and for all claims of ground rent; as also for all the immunities, privileges, and advantages, which the fellows and scholars of Mr. Michel's foundation shall have and enjoy, in the use of the public library, chapel, hall, kitchen, buttery, and cellars, of the said college; and by the use of the furniture and goods, in common use in the said college; and in the attendance and service of all the officers, lecturers, readers, moderators, and servants; and the use of the garden, quadrangles, courts, and other public places in the said college; and all other common advantages and emoluments; the said fellows and scholars of Mr. Michel's foundation, respectively paying, in respect of any of the same, only such fees, and so much for decrements, as the fellows and other members of like rank and degree of Queen's

College do or shall pay; as also as in full compensation and satisfaction for repairing the buildings for the fellows and scholars of Mr. Michel's foundation, and their attendants, which the said provost and scholars are for ever hereafter to support and maintain, both within and without, at their own proper costs and charges.

XXVIII. WILLIAM OF WYKEHAM, FOUNDER OF NEW COLLEGE.

Fuller, speaking of William of Wykeham, the founder of New college, says very quaintly :—" Now as Solomon, when about to build his house at Millo, seeing Jero-boam to be an industrious man, made him master of his fabric : so Edward the Third discovering the like sufficiency in this great clerk, imployed him in all his stately structures, witness this motto at Windsor-Castle, *this made Wickham*; meaning that the building of that castle gave occasion to his wealth and honour; whereas, on this college he might write, *this Wickham made*.

The building and endowing thereof, being the effect of his bounty alone; hence it is that this college giveth the armes of Wickham, viz. *two cheverons* betwixt three roses, each cheveron alluding to two beams fastened together, (called *couples* in building) to speak his skill in architecture.

“To take our leave of this bishop, whosoever considers the vast buildings and rich endowments made by this prelate (besides his expence in repairing the cathedral at Winchester) will conclude such atchievements impossible for a subject, until he reflects on his vast offices and preferments, being Bishop of Winchester, Rector of St. Martin’s-le-Grand, holding twelve prebends in *commendam*, Lord Privy Seal, Chancellor and Treasurer of England, besides other places of meaner consequence*.”

* Ch. Hist.

XXIX. LETTER OF A. WOOD, RELATIVE TO
WILLIAM OF WYKEHAM AND NEW COL-
LEGE.

The following extract is copied *verbatim et literatim* from the original paper, in Wood's hand writing, in the Bodleian Library.

"A copy of a letter I sent to Mr. Crewe,
May 8, 1658.

Sir,

Being now free, and having libertie to speake my mind unto y^e whereas before I could not wth convenience by reason of y^r infirmitie, I shall make bold here to relate soe passages y^t we saw wⁿ I shewed y^e New coll. ye founder (y^e know) was Will. of Wickham, als perott, y^e first stone whereof he laid himselfe, march y^e 5, 1379, and wⁿ it was finisht, y^e first warden and fellows altogether took possession of it, at 3 of y^e clock in y^e morning, which place seems rather as a castle than a colledge especially for its strong buildings, and im-

battled walls about it, this puts me in mind of y^e strong tower he built at Windsor, being surveyor to y^e then K. ed. y^e 3^d. and writt upon it, this made Wickham*, for he always obtained divers goodly promotions, which (in modesty peradventure) he acknowledged to have received rather as re-

* This story seems to have no other authority than popular tradition. It is said to have been first related by Archbishop Parker, in his *Antiq. Brit. Eccl.* A similar anecdote is told of Roger de Clifford, a powerful baron in the time of Edward the First, and consequently prior to that of Wykeham :

“ Certain it is that Roger de Clifford, the younger, after his marriage with the aforesaid Isabella Vipont, being possessed, as in her right, of Browham-Castle, in the county of Westmoreland, did new build some part, and repair the other part, of the said castle, causing a stone to be set in the wall thereof, over the door of the inner-gate, and ingraven thereon these words, *This made Roger* ; which bearing a double *entendre*, some conjecture that he meant it, because he built that gate, and a great part of the said castle, and repaired the biggest tower, called the Pagan-tower, or for that by his marriage he became possessor of the castle, and other places in the said county.” *Collins's Supplement to his Peerage.*

wards of service, then in regard of any extraordinary desert otherwise, he caused y^e aforementioned to be engraven whereof w^h soe complained to y^e K. as a thing derogating from his honour, (as saith mine author) y^t another should seem to bear y^e charges of his buildings, and y^e K. in some displeasure reprehending him from it, he answered y^t his meaning was not to ascribe y^e honor of y^e building to himselfe, but his owne honor of preferments unto y^e building, not importing y^t Wickham made y^e tower but y^t y^e tower was y^e means of making Wickham, and raising him from base estate, unto those places of honor he then enjoyed, but this by y^e the by, wⁿ y^e K was att Oxo, he made this Coll. his chiefe magazeene for armes and ammunition, especially in y^e cloister y^t y^e saw, and tⁿ was all those inscriptions y^t were on grave-stones to y^e number of 36 defaced, nay soe strong was it thought to be, y^t Colonell Draper, sometimes governor of Oxo, after he had fortified the castle to all mens suppositions impregnable, and to

y^e great charge both of citty and country
 had buried above 2 thousand p^{ds} in fi-
 nishing of it, w^h y^e K. cāe to Worcest. he
 upon a whimsee buzd in his pate, slighted
 y^e castle streight, and tooke in New Coll.
 for his garrison to defend the towne, mak-
 ing havock there, and turned out most
 of y^e scholars, all which was done in 3
 days space. A wise soldier I warrant y^e
 and wise counsellors he had about him too.
 Another thing we observed in y^e cloister,
 was an epitaph depicted on y^e wall by
 y^e tower dore, for one Woodgate, who was
 a fellow of y^e house, and at his death be-
 queathed all his estate to his executor and
 kinsman, desiring him y^t he would putt
 some memoreall upon him, which he un-
 worthily did not, whereupon one of Wood-
 gate's friends and acquaintance y^t was a
 scholar of y^e house, wrote y^t epitaph over
 his grave on y^e wall wth a black cole, which
 continued there a long while, and as fast
 as it was (by chance) rubbed and worn
 out, it would be still by soe other, revived,
 in so much, y^t Camden in his Itineraries

tooke notice of it and inserted it in his remaines, where y^o may if y^o please take notice of it, p. 392. y^o sense of it, is y^t wee should not* to y^o love of an heire to build us a memoriall after o^r deathes, but doe* whiles y^t we are living. * * * * *

* * The words *trust* and *it* seem to be omitted. Peter Woodgate was one of the Chaplains of New College, and was buried on the 4th of Nov. 1590, aged 26. The epitaph was written by John Hoskyns, a fellow of that society, who gave a copy of it to his friend Camden.

HEVS. PERIPATETICE

CONDE. TIBL. TVMYLYM. NEC. PIDE. HAEREDIS. AMORI

EPITAPHIVMQVE. COMPARA

MORTVVR. EST. NEC. EMIT. BIBRIS. HAEC. VERBA. DVCENTIS

WOODGATVS. HIC. SEPVLTVS. EST.

This inscription, with several others which were obliterated, was renewed in the year 1802, when the cloisters and monuments were thoroughly repaired.

The sentiment in the following distich in the inscription on Richard Dyke, who died in 1604, is very similar to the beginning of Pope's epitaph on Gay.

"Utque senex longo rerum usu, moribus, annis,

"Sic fuit innocua simplicitate puer."

XXX. MANNERS MAKYTH MAN.

William of Wykeham's celebrated motto, may be understood to signify, says Bishop Lowth, "that a man's real worth is to be estimated, not from the outward and accidental advantages of birth, rank, and fortune, but from the endowments of his mind, and his moral qualifications.

MAKYTH was the usual mode of writing in those days. That it was common too at a later period, will appear in the following question and answer, in the "Mystery of maconrye [masonry] wryttene by the hande of kynge Henrye the Sixthe of the name, and faythfullye copyed by me Johan

"Of manners gentle, of affections mild,
 "In wit a man, simplicity a child."

Dyke's epitaph is given by Anthony Wood in his History of the Colleges.

In these cloisters there is a remarkable echo, particularly on the south and west sides, which returns the sound of a stamp or voice eight or nine times.

Leyland Antiquarius, by the commaunde of his highnesse*.”

“ *Quest.* Howe *commethe* maconnes [masons] more teachers than odher menne?

“ *Answ.* They hemselfe [themselves] *haveth* allein [only] the arte of fyndynge *neue* artes, whyche art the ffyrst maconnes receaued from Godde; by the whyche they *fyndethe* whatte hem plesethe, and the treu way of techynge the same. What odher menne *doethe* ffynde out, ys onelyche [only] bey chaunce, and herfore but lytel I tro.”

XXXI. WYKEHAM'S ARMS.

In the report of Robert Glover, Somerset Herald, to Lord Treasurer Burghley, concerning the dispute between Sir Richard Fiennes and Humphry Wickham, Esq. dated March, 1572, and preserved in the Ashmolean Museum, we find the following

* Henry the Eighth. Our kings had not then the title Majesty.

observations on William of Wykeham's arms :

“ The said bishoppe bore his armes diversly at two sundry tymes, as the seals thereof shewed by Sir Richard Fynes, testify. Before he was bishoppe, when as yet he was but archdeacon of Lincolne, he sealed but with one cheveron in his armes between three roses ; but after, when he was advanced to the bishoppricke, he sealed with two cheverons between three roses ; and so are generally known to this day to be his without contradiction.—It hath been demaunded of me by the sayd learned menne, whether the armes which the said bishoppe used were gyven unto him in respect of his dignity episcopall, or were boren by him before, as receyved from his auncestry and race. Whereunto I coulde not answer affirmatyvely, because I had never seen matter of the first allowance of them. But havynge read certyne learned wryters opinions of the sayd bishoppe, which do agree in this, that he was

milis conditionis, and that he was called Wykeham, *a loco unde natus est, et non a parentibus*: as it is also affirmed in the chapter of his lyf before alleadged, wherein also his father called John, is said to be *progenitorum libertate dotatus*: and he himself by Ranulph Monke of Chestre, being noted to be *libertinus, vel a patre libertino natus*: I was moved to thinke, as I told them, that those armes came not to him by descent. And agayne, behouldinge the armes sometyme with one and then after with two cheverons, *quæ quidem signa per Carpentarios et domorum factores olim portabantur*, as Nicholas Upton wryteth, and comparing them to the quality of the berar, who is sayd to have had his chiefe preferment for his skill in architecture, *Erat enim regi Edwardo III. in principio a fabricis eo quod erat ingeniosus et architectura delectatus*, as Dr. Caius maketh mention in his bookes *de antiquitate Cantabrigiæ Academiæ*: I was also induced to thinke per conjecturam Heraldicam,

that the bishop himself was the first berar of them.*”

XXXII. WICKLIFFE'S ATTACK ON WILLIAM OF WYKEHAM.

In Wickliffe's tract, entitled **WHY POOR PRIESTS HAVE NO BENEFICES**, is the following manifest piece of satire on Wykeham, Bishop of Winchester, Wickliffe's cotemporary, who is supposed to have recommended himself to Edward the Third, by rebuilding the castle of Windsor.—“And yet they [lords] wolen not present a clerk able of kunning of God's law, but a kitchen clerk, or a penny-clerk, or *wise in building castles*, or worldly doing, though he kunne not reade well his sauter.”—But in appointing Wykeham to be master of his works, the king probably paid a compliment to that prelate's singular talents for business, his activity, circumspection, and

* MS. Ant. Wood, No. XXVIII.

management, rather than to any scientific, and professed skill in architecture which he might have possessed. "It seems to me," says Warton, "that he was only a supervisor or controller on this occasion. It was common to depute churchmen to this department, from an idea of their superior prudence and probity. Thus John, the prior of St. Swithen's at Winchester, in 1280, is commissioned, by brief from the king, to supervise large repairs done by the sheriff in the castle of Winchester, and in the royal manor of Wolmer. The Bishop of St. Davids was master of the works at the building King's College. Alcock, Bishop of Ely, was comptroller of the royal buildings, under Henry the Seventh. Richard Williams, dean of Litchfield, and chaplain to Henry the Eighth, bore the same office. Nicholas Townley, clerk, was master of the works at Cardinal College*."

XXXIII. ON THE ANCIENT CUSTOM OF
SINGING CHRONICLES AND MIRABILIA
MUNDI.

“The wise founder of New college,” says Hearne, “permitted metrical chronicles to be sung by the fellows and scholars upon extraordinary days*.” Warton is of opinion† that the *Cantilenæ*, which the scholars were permitted to sing for their recreation on festival days, in the hall after dinner and supper, were a sort of poetical chronicles, containing general histories of kingdoms. He has given specimens of some which were found among Hearne’s manuscripts, and which he considers to be of the age of Edward the First.

After that Edmund was ded,
Reyned his brother Edred;
Edred reyned here
But unnethe thre yere,

*Heming. Chartul. II. Append. †Hist. of Engl. Poetry.

After him reyned seynt Edgare,

A wyse kynge and a warre :

Thilke nyghte that he was bore,

Seynte Dunstan was glad ther fore

Ffor herde that swete sterene

Of the angels of hevene

In the songe thei songe bi ryme,

“ Y blessed be that ylke tyme

“ That Edgare y bore y was,

“ Ffor in hys tyme schal be pas,

“ Ever more in hys kyngdome.”

The while he liveth and seynt Dunston,

Ther was so meche grete fryson *,

Of all good in every tonne ;

All wyle that last his lyve,

Ne loved he never fyght ne stryvet†.

The *Mirabilia Mundi*; which on these occasions they were allowed to sing with

* Provision.

† The author of these verses seems to answer Hearne's description of the poets of those days, who, says he “ thought they had done their duty, when they had observed truth, and put the accounts, they undertook to write into rhythm, without extravagantly indulging their fancies.” *Heming. Chartul. Append.*

the Chronicles, were the numberless accounts, partly true and partly fabulous, of the wonders seen in the eastern countries, which were introduced into Europe by the crusaders; and which, falling into the hands of the Monks, were worked up into various treatises. In the Bodleian Library there is a superb vellum manuscript, decorated with ancient descriptive paintings and illuminations, entitled, *Histoire de Graunt Kaan et des Merveilles du Monde*.

XXXIV. THE MOCK CEREMONY OF SHAVING ON THE NIGHT PRECEDING MAGISTRATION.

At a visitation of Oriel College, in 1531, by Longland, Bishop of Lincoln, he ordered one of the fellows, a priest, to abstain under pain of expulsion, from wearing a beard and pinked shoes, like a laic; and not to take the liberty, for the future, of insulting and ridiculing the governor and fellows of the society. About the eleventh century, and long before, beards were

looked upon by the clergy as a secular vanity, and accordingly were worn by the laity only. Yet in England this distinction seems to have been more rigidly observed than in France. Malmesbury says, that King Harold sent spies into Duke William's camp, who reported, that most of the French army were priests, because their faces were shaved. This regulation remained among the English clergy at least till the reign of Henry the Eighth. Among the religious, the templars were permitted to wear long beards.

There was a species of masquerade celebrated by the ecclesiastics in France, called *the Shew of Beards*, entirely consisting of the most formidable beards. Gregory of Tours says, that the abbess of Poictou was accused of suffering one of these shews, called a *Barbatoria*, to be performed in her monastery.

Hearne endeavours to explain an injunction in the statutes of New College, against a mock ceremony of shaving on the night preceding the solemn act of magis-

tration, by supposing that it was made in opposition to the Wickliffites, who disregarded the laws of scripture, and in this particular instance violated the following text in *Leviticus*, where this custom is expressly forbidden, xix. 27. "Neither shalt thou mar the corners of thy beard." Not. ad Joh. Trokelow, p. 393. "Nothing," says Warton*, "can be more unfortunate than this elucidation of our antiquary. The direct contrary was the case, for the Wickliffites entirely grounded their ideas of reformation, both in morals and doctrine on scriptural proofs, and often committed absurdities in too precise and literal an acceptance of texts. It is styled *Ludus*, a play, and is to be ranked among the other ecclesiastic mummeries of that age; for one of the pieces of humour in the celebration of the *Fête des Foux*, in which they had a bishop, an abbot, and a precentor, of the fools, was to shave the precentor

* Hist. of Engl. Poetry.

in public, on a stage erected at the west door of the church."

XXXV. THE CROSIER AT NEW COLLEGE.

Wykeham's Crosier, which is kept in the chapel at New College, is mentioned by Lord Orford as an instance, "how well the pomp of prelacy was served by ingenious artists.*" Mr. Gough, in that most excellent and laborious work, his Sepulchral Monuments, observes that "the Holy Lamb is usually placed within the circle of the Crosier; but in Wykeham's, his own figure on his knees.†" It may be here remarked, that this was the favourite attitude in which, if we may judge from the statues of him in different parts of his two colleges, he wished to be represented; all the old ones which are extant, being in a kneeling posture.‡ With respect to Bishop Wykeham's

* Anecdotes of Painting. † Introduction, p. cliii.

‡ In the lodgings of the warden of New College there is a very old picture of him, in which he is represented kneeling.

robe Mr. Gough was misinformed, when he said that it is "kept at New College, and that it is faced with silk and the buttons are rubies.*" The only remains of the founder's dress, preserved at New College, are the ornaments which belonged to his mitre, which are of gold with various kinds of precious stones, his gloves made of silk with gold fringes, and his ring.

XXXVI. NEW COLLEGE SCHOOL.

A. Wood says that "An. Dom. 1641, he was translated to New College Schoole, situated between the west part of the Chappell and E. part of the cloyster, by the advice, as he usually conceived of some of

* Introduction, p. clii.—"The mitre of christian prelates was borrowed from the *apex* or *tutulus* of the Flamen Dialis. The mitre of abbots differed a little from those of bishops, who carried their crosiers in their left hand, but the abbots in the right.—The usual posture of prelates' right hands, is to be lifted up, with the two forefingers extended, giving the benediction." *Ibid.*

the fellowes of the said Coll. who usually frequented his father's house. One John Maylard, fellow of the said Coll. was then, or at least lately, the master, (afterwards Rector of Stanton St. John, neare Oxon;) and after him succeeded John Davys, one of the Chaplaynes of the said house, whom he well remembers to be a quiet man."

At the beginning of the civil war [1642] "the scholars and privileged men did sometimes traine in New Coll. quadrangle, in the eye of Dr. Rob. Pink, the Dep. Vice-chancellour, then warden of the said Coll. And it being a novel matter, there was no holding of the school-boyes in their school ~~in the cloyster~~ from seeing and following them. And Mr. Wood remembered well, that some of them were so besotted with the training and activitie, and gaytie therein, of some yong scholars, as being in a longing condition to be of the traine, that they could never be brought to their books againe. It was a great disturbance to the youth of the citie, and Mr. Wood's father foresaw, that

if his sons were not removed from Oxon they would be spoyl'd.

“About the same time his Maj. caused his magazine to be put into New College cloyster and tower, &c. Whereupon the ~~master~~ of the school there, with his scholars, (among whome A. Wood was one) were removed to the choristers, chamber, at the east-end of the common-hall of the said Coll. It was then a dark nasty room, and very unfit for such a purpose, which made the scholars often complaine, but in vaine.

“In 1694 New Coll. school, flourishing extremely much under the tuition of Mr James Badger, (for there were above 100 commoners besides choristers), and therefore the school, not big enough to contain them, Mr. Badger obtained leave to translate his scholars to the old congregation house at St. Mary's, wherefore they were accordingly translated thither, Apr. 18.”*

* Wood's Life, Written by himself.

XXXVII. GROTESQUE FIGURES IN NEW
COLLEGE CHAPEL.

In New College chapel are many curious grotesque figures in carved work, which contain interesting illustrations of ancient architecture, fortifications, military, and ecclesiastical dresses, &c. and ludicrous allusions to the mummeries and debaucheries of monachism. One, for instance, represents a Gothic castle surrounded by its *ballia*, or outworks, as described in Grose's preface to his Antiquities of England and Wales. A bishop appears upon a drawbridge, haranguing a multitude, whose heads are crowded on one side of the tablet; while, on the other, appears a cardinal leading an attentive train of followers to the opposite side of the battlements. A second presents us with two gigantic armed heads, frowning over the parapets of barbicans, or watch-towers; in the centre is the gate of a castle; a daring warrior in the heat of battle, has spurred his steed under

it; the portcullis has been loosed in an instant, and, having forced its way through the leg of the unfortunate adventurer, is sinking into the loins of his horse. A third gives us two nuns conversing in a pew, on the sides of which their rosaries are carelessly suspended. The situation of the devil, who is leaning over and holding their heads close together, hardly leaves us room to guess at the tenor of their colloquy; while the prior is found asleep on the one hand; and the venerable abbess muttering over her beads on the other.

Similar grotesque figures are by no means uncommon, on the subsellia in churches. Instances may be seen in Henry the Seventh's chapel, King's College chapel, &c. They are sometimes placed as ornaments on the stone spouts, and on the capitals of pillars. Burnet, in his account of the cathedral of Strasburg, says, "the bas reliefs upon the tops of the great pillars of the church, are not so visible, but they are surprising; for this being a fabric of three or four hundred years old, it is very strange

to see such representations as are there. There is a procession represented, in which a hog carrieth the pot with the holy water, and asses and hogs, in priestly vestments follow, to make up the procession. There is also an ass standing before an altar, as if he were going to consecrate; and one carrieth a case with reliques, within which one seeth a fox; and the trains of all who go in this procession are carried up by monkies. This seems to have been made in hatred of the Monks, whom the secular clergy abhorred at that time, because they had drawn the wealth and the following of the world after them; and they had exposed the secular clergy so much for their ignorance, that it is probable, after some ages, the Monks falling under the same contempt, the secular clergy took their turn in exposing them in so lasting a representation to the scorn of the world. There is also in the pulpit a nun, cut in wood, lying along, and a fryer lying near her, with his breviary open before him, and his head

under the nun's habit; and the nun's feet are shod with iron shoes."

XXXVIII. THE CUSTOM OF THE FELLOWS
OF NEW COLLEGE GOING TO ST. BARTHOLOMEW'S HOSPITAL.

"On the day of ascension, or Holy-Thursdai, the fellows of New College; after their grave and wonted manner, early in the morning used to walk to St. Bartholomew's Hospital, where they entered the chapel, (being ready decked and adorned with the seasonable fruits of the year); and being seated, the chaplain of this place used more anciently to read a psalm and chapter allotted for the day. This ended, the fellows sung an hymn or anthem of five or six parts; then the second lesson was read; after which another hymn sung, or else a collect for the day, consisting of as many parts. Then they went up to the altar, where stood a vessel decked with tittyes, and therein offered a piece of silver, to be divided among the poor men.

The chapel service or ceremonies ended, they walked in procession to a well, called *Stockwell*, at the upper end of the grove adjoining, (which, with the way from the chapel thereto, used anciently to be strewed with flowers), where being fixed, after an epistle and gospel, as was sometimes used, they in the open place, like the ancient Druids, echoed and warbled out from the shady arbours melodious melody, consisting of several parts then most in fashion. But for several times, about twenty-four years ago, they commonly sung an *Oriana*; or else one of Mr. *J. Welby's* songs of five parts, being thus: 'Hard by a chrystal fountain, &c.' which done, each man departed home.

"Within these sixty years," says Mr. Wood, 'they only sang the collect of the day, of divers parts; which done, they go up to the grove.'

"Besides these, I find other students of *Oriel* and *Magdalen* college, using the same ceremony.

“ In their procession to the hospital they went the lower way, in the old London road; but in their return to Oxford, through the *Divinity-Walk*, i. e. through the upper road, down part of *Heddington Hill*. *”

XXXIX. CONSECRATION IN NEW COLLEGE CHAPEL.

On the 31st. Dec. 1665, the king and queen, with their courts, being then in Oxon, Alexander Hyde, received consecration (on being preferred to the Bishoprick of Salisbury,) in New College Chapel, from the hands of the Archbishop of Canterbury, assisted by the Bishops of Winchester, Gloucester, Peterborough, Limerick, and Oxford. †

XL. NOTES RELATIVE TO NEW COLLEGE, BY A. WOOD.

“ Monday Feb. 13, 1682, the first stone

* Peshall's Hist. of Oxford.

† Ath. Oxon. Vol. II. c. 1151.

of New College new quadrangle, was laid by the warden, near the gate of the quadrangle leading to the garden, where now the new common chamber is on the south side.*”

“In this month [August 1695] the plastering of the high-altar of New Coll. was pulled down, and old broken statues discovered †.”

XLI. THE WEST WINDOW OF NEW COLLEGE CHAPEL.

It appears by the following extracts of two letters from Sir Joshua Reynolds to a gentleman of New College, that it was originally intended not to place the different figures which compose this window together, but to distribute them among the different windows of the chapel. On Sir Joshua's suggestion, however, that plan was abandoned, and the stone work of the window was altered, so as to admit one large compartment in the centre.

* Wood's Life.

† Ibid.

Leicester-Fields, Dec. 27, 1777.

“I am extremely glad to hear the society have determined to place all our works together in the west window, to make one complete whole, instead of being distributed in different parts of the chapel. In my conversation with Mr. Jervais about it, he thought it might be possible to change the stone work of the window, so as to make a principal predominant space in the centre, without which it will be difficult to produce a great effect. As Mr. Jervais is now at Oxford I need add no more: I have already expressed to him how much I wished this alteration might be practicable.

In a subsequent letter (Jan. 9, 1778,) he says.—“Supposing this scheme to take place, [the alteration above proposed,] my idea is, to paint in the great space in the centre, Christ in the manger, on the principle that Corregio has done it, in the famous picture called the Notte; making all the light proceed from Christ. These tricks of the art, as they may be called,

seem to be more properly adapted to glass painting than any other kind. This middle space will be filled with the virgin, Christ, Joseph, and angels : the two smaller spaces on each side, I shall fill with the shepherds coming to worship ; and seven divisions below with the figures of faith, hope, and charity, and the four cardinal virtues, which will make a proper rustic base, or foundation for the support of the Christian religion. Upon the whole it appears to me, that chance has presented to us materials so well adapted to our purpose, that if we had the whole window of our own invention and contrivance, we should not probably have succeeded better."

XLII. NEW COLLEGE HALL.

The picture now in the hall of New College, before the late alteration of the chapel, was placed over the altar. It is supposed to have been rather a study than a finished picture of the school of the Caracci; at least we understand this to have been

the opinion of the best guide in matters of taste, the late Sir Joshua Reynolds. He seemed to think that the shepherds were an anatomical study of Annibal Caracci, to display, by the different positions of the figures, all the prominent muscles of the human frame, and that the virgin and the other parts of the picture were introduced by another hand. The colouring of the principal figure, the shepherd who announces the glad tidings, is in the vigorous tone of the school of Bologna.

XLIII. CHOIR SERVICE.

There are four choirs in Oxford, Christ-Church, New College, Magdalen, and St. John's. That of New College is said to be the largest in the kingdom, consisting of ten chaplains, three clerks, a sexton, an organist*; and sixteen choristers.

* The introduction of that noble instrument the organ, is supposed to have taken place about the middle of the seventh century.

It was in the cathedral church of Canterbury that the choral service was first introduced; and till the arrival of Theodore, and his settlement in that see, the practice of it seems to have been confined to the churches of Kent; but it afterwards spread over the whole kingdom. The clergy made music their study, they became proficient in it; and differing, perhaps, in that respect, from those of other countries, they disseminated the knowledge of it among the laity.* Hollinshed, after Bede, describes the progress of singing in churches in these words:

“Also, whereas before time there was in a manner no singing in the Englishe churches, except it were in Kent, now they began in every church to use singing of divine service, after the rite of the church of Rome. The archbishop Theodore†, finding the church of Rochester void by the death of the last bishop, named Damian,

* Hawkins's Hist. of Music.

† In the year 669.

he ordeyned one Putta, a simple man in worldly manners, but well instructed in ecclesiastical discipline, and manely well seene in song, and musicke to be used in the church, after the manner as he had learned of Pope Gregorie's disciples."

After this, in 677, Ethelred, king of the Mercians, invaded the kingdom of Kent with a great army, destroying the country before him, and amongst other places the city of Rochester; of which place the cathedral church was spoiled and defaced, and Putta driven from his residence; upon which, as the same historian relates, "he wente unto Scroulfe, the bishop of Mercia, and there obteyning of him a small cure and a portion of ground, remayned in that country, not once labouring to restore his church of Rochester to the former state, but went aboute in Mercia to teach song, and instruct such as would learne musioke, wheresoever he was required, or could get entertainment."

XLIV. WARDEN PIES. — DR. LONDON.

In Strype's Ecclesiastical memorials, we have some account of the sufferings of Mr. Quinby, a fellow of New College, who was imprisoned on account of his religion, by Dr. London, warden of that society, and a violent persecutor of the protestants in the early part of the reign of Henry the Eighth. "He was imprisoned," says Strype, "very straightly in the steeple* of the college, and half starved with cold and lack of food, and at length died. He was asked of his friends what he would eat, who said his stomach was gone for all meat, except it were a warden pye. Ye shall have it, quoth they. I would have, said he again, but two wardens baked, I mean our warden of Oxford, and our warden of Winchester, London and More; for such a warden pye might do me and Christ's church good,

* He means the tower.

whercas other wardens of the tree can do me no good at all. Thus jesting at their tyranny through the cheerfulness of a safe conscience, he turned his face to the wall in the belfrey where he lay, and after his prayers slept sweetly in the Lord.*"

The warden pies were made of meat and a kind of large pears fit for baking, called warden pears. It appears that these pies were common when Shakespeare wrote the *Winter's Tale*, as the clown says, "I must have saffron to colour the warden pies."

From a passage in *Cupid's Revenge*, by Beaumont and Fletcher, we may conclude that these pears were usually eaten roasted :

"I would have him roasted like a warden,

"In brown paper."

The French call this pear *poire de garde*.

On the subject of warden pears, we find the following jeu d'esprit in Anthony Wood's *Modius Salium*. "One — *Clerk* of Magdalen College, whom they commonly called the *Nonsense Clerk*, gave characters of the four wardens of his time thus: Dr. Smith, one of the first wardens of Wadham and young, he styled the green warden; Dr. Lake, warden of New College, ready to fall off to the Bishoprick of Bath and Wells, the ripe warden; Sir Henry Saville, warden of Merton, gouty in body, the rotten warden; and Dr. Mocket, warden of All Souls, whose book on the Liturgy of the church of England was burnt, the roasted warden."

Our readers will not be sorry to hear that Dr. London at last received the punishment he had long so justly deserved. He was convicted of perjury, with one Symonds, a lawyer; and they were both sentenced to be carried on horseback through Windsor, Reading, and Newbury, (for at the former place, where he was a canon, having previously resigned his wardenship,

the crime was committed) with their faces to the horses' tails, and then to stand in the pillory in the same places, which sentence was accordingly put in execution. This disgrace sunk so deeply in the heart of Dr. London, that he died soon after in the Fleet Prison, in the year 1543.

XLV. BOND OF UNION BETWEEN KING'S COLLEGE AND NEW COLLEGE.

A bond of union exists between King's College and Eton College, on one side; and New College and Winchester College, on the other, to assist each other in any exigencies which may arise. It is dated July 1, 1464, and is intitled *Concordia amicabilis sive Compositio Collegiorum Regalium Cantabrigiæ et Etonæ, et Wicchamicorum Oxon et prope Winton.* It may be seen in a MS. account of the foundation and laws of Eton College, in the British Museum.

After particularising the joint interest which they are to take in lawsuits, &c. it thus proceeds.

“ Promittimus insuper nos præpositi, custodes, socii, ac scholares omnes et singuli collegiorum prædictorum, et ad hoc nos et successores nostros quoscunque efficaciter obligamus, quod consilia, favores, et auxilia hujusmodi sicut et prout, ac quoties opus fuerit, et super his, seu ad ea congrui requisiti fuerimus, seu requisiti fuerint, alterutrum impendemus et impendent, ad quod nos invicem præsentis nostri consensus et promissi vigore, ac in virtute sacramenti, per singulos nostrum dictis collegiis seu eorum alicui singulariter præstiti, seu præstandi, volumus nos arctius teneri; ut sic dicta collegia mutua se gaudeant defensione munita, quæ in nomine conformitas et (annuente Domino) mutuae ac perpetuae charitatis, integritas decorabunt; nolentes, quod aliquis de collegiis supradictis prætextu alicujus laboris seu favoris impensi, in casibus hujusmodi, quicquam præter expensas rationabiles ac necessarias exigat quovismodo.

XLVI. A REBUS ON THE WALLS OF LINCOLN COLLEGE.

Lincoln College, which had been left imperfect by its founder, was finished by Beckington, Bishop of Bath and Wells. Bishop Godwin observes that the memory of this circumstance is preserved, by the rebus carved upon the walls of the college, namely, a *becon* and a *ton*.

XLVII. CUSTOM AT LINCOLN COLLEGE.

It was formerly the custom for the rector and fellows of Lincoln College to walk in procession from the college, in their surplices, to and from St. Michael's Church, on Michaelmas Day; when a sermon was preached on the occasion by one of the fellows. They had a similar custom of attending the church of All Saints, on All Saints Day.

**XLVIII. LORD CREWE, A BENEFACTOR TO
LINCOLN COLLEGE.**

Lord Crewe, Bishop of Durham, was a great benefactor to Lincoln College, the greatest part of which he intended to rebuild; but the fellows having disobliged him, in refusing to chose for their rector, a gentleman whom he recommended to them, upon the death of Dr. Fitzherbert Adams, his lordship thought fit to alter his design.

**XLIX. "HE LOOKS AS THE DEVIL OVER
LINCOLN."**

"Some fetch the original of this proverb from a stone picture of the Devil, which doth (or lately did) over-look Lincoln College. Surely, the architect intended it no farther than for an ordinary antick, though beholders have since applied those ugly looks to envious persons, repining at the

prosperity of their neighbours, and jealous to be overtaken by their vicinity.

“ The Latines have many proverbs parallel hereunto, to express the ill aspects of malevolent spectators, as, *Cyclopicus Obtutus*, and the Cyclops, we know were deformed at the best, (envy makes a good face look ill, and a bad, look worse), *Vultus Titanicus*, *Vultus Scythicus*, *Limis oculis os oblique inspicere*, *Thynni more videre*, to look like a thunny, a fish, which, as Aristotle saith, hath but one eye, and that as some will have it, on the left side ; so full is malice of sinister acceptions.

“ To return to our English proverb, it is conceived of more antiquity than the fore-mentioned Colledge, though the secondary sense thereof lighted not unhappily, and that it related originally to the cathedral church in Lincoln.

“ The Devil is the map of malice, and his envy (as God’s mercy) is over all his works. On which account he is supposed to have overlooked this church, when first finished with a torve and tetrick coun-

tenance, as maligning mens costly devotion, and that they should be so expensive in God's service; but it is suspicious that some, who account themselves saints, behold such fabricks with little better looks.*"

L. CHICHELY'S SHRED-PIE.

Fuller, in speaking of the founder of All Souls College, Archbishop Chichely, mentions "the common tradition, how King Henry the Sixth, acted herein by some *misoclere-courtiers*, (otherwise in himself friend enough to churchmen) sent this archbishop, for a new-years-gift, a shred-pie, indeed, as containing pieces of cloth and stuff, of several sorts and colours, in jeer, because his father was a taylor at Higham-Ferrars, in Northamptonshire. The archbishop thankfully received the gift, even after he had seen the *entrails*

* Fuller's Worthies.

thereof, and courtiously entertained the messenger, requesting him to return to his grace, "if my lord the king do but as far exceed Henry the Fifth (whom God assoil) his father, as my meanness hath gone beyond my poor father, he will make the most accomplished monarch that ever was in christendom.*"

LI. ON BUILDING ALL SOULS COLLEGE.

The building was begun under the inspection of John Druell, clerk, on the 10th of February, 1437. In 1442 it was sufficiently advanced for the reception of the warden and fellows, who since their incorporation had been maintained and lodged at the founder's expence, in a hall and divers chambers hired for that purpose. The exact time when they made their entrance is no where specified; but it was probably in the spring; for the chapel was

* Ch. Hist.

consecrated early in the year. Chichely himself performed this solemn ceremony, assisted by the bishops of Lincoln, Worcester, Norwich, and other suffragans.

The chapel was dedicated to the four fathers, Jerom, Ambrose, Austin, and Gregory; and the first mass was celebrated with the usual solemnities in May, four years after the incorporation of the society.

The whole of the building was not finished before the latter end of 1444. The expences of it, as accurately stated by John Druell and Roger Keys, his successor in the office of surveyor, amounted to 4,156*l.* 5*s.* 3*d.* If to this sum we add the amount of the purchases made by the feoffees to the archbishop's use, within the same period, which, including books and other necessary articles for the service of the college, is stated at 4,302*l.* 3*s.* 8*d.* we shall obtain a competent notion of the liberal spirit with which the archbishop provided for his new foundation.

The valuable, though comparatively

small, donations of 12*l.* 6*s.* 8*d.* to New College, and of an equal sum to the university chest, as a fund for small loans to the members, are testimonies of his condescending attention to the accommodations of a studious life, in the most minute instances. To the public library, then just founded by the duke of Gloucester, he not only contributed largely himself, but solicited a subscription towards it, from all the bishops and peers who came to the parliament at Westminster.

The college was built on the site of the following halls and tenements, which were either purchased by the founder or granted to him: Berford Hall, Skibbowe's Tenement, St. Thomas's Hall in Cat-street, Berford's Tenement, Tyngswick Inn, and two or three other tenements.

The stone employed in the buildings of the college was brought from the quarries of Hedington, Teynton, Sherborn, Hinxey, and Sunningwell. The woods of Shotover, Stow-wood, Horsham, Eynsham, Cumner,

and Beckley supplied the timber, of which the king presented the archbishop with twelve trees from his park of Beckley, and the abbot of Abingdon twenty from Cumner.

The workmen were the ablest that could be procured. Masons were hired in the fourth year of the building of the college, from London, and the distant counties of Norfolk and Suffolk, who appear to have been well skilled in their art, since they were soon sent for by the king's mandate, to assist in repairing his castle of Windsor. The wages of the different persons occupied in carrying on this work, were, to carpenters and sawyers, sixpence a day; masons, eightpence; stone-diggers and common labourers, fourpence halfpenny; joiners, from sixpence to eightpence; dawber, fivepence; master-carpenter, three shillings and fourpence a week; carvers and image makers, four shillings and eightpence a week, bed and board found them: a woman labourer, threepence a day. The win-

flows were glazed at one shilling a foot.*”

III. ON SOME MSS. ANCIENTLY BELONGING TO ALL SOULS COLLEGE, IN AN EXTRACT FROM A LETTER OF DR. PLOT, TO DR. CHARLET, DATED AUGUST 2, 1694.

“And now you have employed my thoughts upon MSS. it comes into my mind, that when I travelled through Oxfordshire, in order to its Natural History, I found, in Mr. Farmer’s house, at Somerton, betwixt the cieling of an upper room and the slates, (where they had been hid ever since the late civil war) a good number of MSS. (most of them folios) in many whereof was written, *Ex dono Henrici Chichele Fundatoris*, which, whether they anciently belonged to All Souls College or no, is not written; I rather believe they might be the books of the dissolved College of

* Spencer’s Life of Chichele.

Higham Ferrers; however, I acquainted the then warden and fellows of All Souls with it, but they took no notice of the matter, wherefore pray acquaint (with my service) the present warden with it, who I find has a greater esteem for the founder, and 'tis like may have so for his MSS. than the former had; and may, by his interest, in all likelihood, procure them for his college, where (though they may have formerly belonged to Higham Ferrars) 'tis fittest now they should be put."

LIII. ALL SOULS COLLEGE LIBRARY.

"The best and most beautiful manuscript of Gower's *Vox Clamantis*, or the *Voice of one crying in the Wilderness*, is in this library, with a dedication in Latin verse, addressed by the author, when he was old and blind, to Archbishop Arundel;

"The *Vox Clamantis* was never printed, and contains seven books of Latin elegiacs. It is chiefly historical, and is little more than a metrical chronical of the in-

urrection of the commons in the reign of King Richard the Second. This is one part of Gower's capital work, the other two being the *Speculum Meditantis*, and the *Confessio Amantis*. On his curious monument in the conventual church of St. Mary Overee, in Southwark, this tripartite work is represented by three volumes." Warton adds an anecdote commemorative of Gower's piety and munificence. 'Although a poet,' says he, 'he largely contributed to rebuild that church in its present elegant form, and to render it a beautiful pattern of the lighter Gothic architecture: at the same time he founded, at his tomb, a perpetual chantry.*'

In this very magnificent library are several volumes of Sir Christopher Wren's original drawings. He seems to have hesitated very much in his designs for St. Pauls, and at last he had the mortification to see his favourite design rejected.

* Hist. of Engl. Poetry.

He is said to have been much impeded by the curator's too nice attention to the article of expence. To this cause alone we must attribute the great coldness and heaviness in the interior of the church, arising from the want of decoration; for Sir Christopher not only wished the cupola to have been painted in mosaic, but to have introduced many other ornaments. And here we may observe by the way, that his towers at the front of Westminster Abbey were taken from those of Beverley Minster in Yorkshire. He intended a spire for the middle of the abbey, but gave it up, as he was apprehensive that the fabric would not bear it.

LIV. CROSSES NEAR OXFORD.

“ In early times there were divers noted crosses up and down near Oxford. One on a bridge a mile from Oxford, in the highway leading to Bagley, is expressly mentioned in All Souls College statutes, by which the warden and fellows

of that college are upon lecture days, and other holy days, (*diebus legibilibus et aliis diebus feriatis*, the old custom of reading lectures upon holy days continuing even till the time of Henry VI.) injoya'd to go (if they went out) in their statutable habits (their habits I mean appointed by the college statutes) within a mile about Oxford every day, upon occasion of which there are these words with respect to the mile southwards. '*Spacium vero unius miliaris circa Universitatem prædictam in australi parte, usque ad crucem super pontem versus Bagle.*' This must, I think, be the bridge in the highway as we go to Kennington Common. *"

LV. THE ALTAR PIECE AT ALL SOUES.

The picture at the altar in the chapel, is the production of Antonio Raphael Mengs, a painter of eminence in Rome. As a

* Hearn's Appendix to Lib. Nig. Scacc.

writer on painting, he is known to have controverted some opinions of Sir Joshua Reynolds, which he condemns as calculated to mislead young artists; but in following his own rules, truth obliges us to say, that he has by no means proved superior to him whom he has decried. This picture, however, though it possesses neither the breadth nor grandeur of the old schools, has considerable merit. The mixed passions of surprise, gratitude, and devotion, in the countenance of Mary, are a favourable specimen of his abilities in the most arduous part of painting; ~~for had he~~ failed in this respect, whatever mechanical excellence he might have shewn, in representing the body of our Saviour, as a painter he would have been deficient in the most essential part of his art.

LVI. THE QUADRANGLE OF ALL SOULS.

“In the quadrangle of All Souls, Gibbs has blundered,” says Lord Orford, “into a picturesque beauty, not void of grandeur,

especially if seen through the gate which leads from the schools. The assemblage of buildings in that quarter, though no single one is beautiful, always struck me," continues his lordship, "with singular pleasure, as it conveys such a vision of large edifices, unbroken by private houses, as the mind is apt to entertain of renowned cities that exist no longer." Gibbs's praise was fidelity to rules; his failing, want of grace. He died in 1754.

The east side of this quadrangle was rebuilt by Nicholas Hawksmore, who had been a pupil of Sir Christopher Wren. The towers are copies of his own steeple of St. Anne, Limehouse. His knowledge in every science connected with his art, is much commended, and his character remains unblemished. He died in 1736, aged near seventy.*

* Anecdotes of Painting.

**LVII. WILLIAM OF WAYNFLEET, FOUNDER
OF MAGDALEN COLLEGE.**

William of Waynfleet was school-master of Winchester College, when Henry the Sixth made his first visit there, and had been so about eleven years. He had filled that important post with such ability, and had executed his office with such diligence, judgment, and conduct, that the King, to give his new college the greatest advantage it could possibly have, from that of an excellent and approved instructor, removed him to the same employment at Eton. He soon afterwards was made provost of Eton college, and then bishop of Winchester. Waynfleet continued many years in that station, and was thence enabled to become another generous imitator of his predecessor Wykeham, in his noble and ample foundation of Magdalen College. He also paid New College, out of his esteem for it, and respect to its founder, the compliment of choosing thence

Dr. Richard Mayew to be president of his college; and of permitting his fellows to have an equal regard to the members of the same society with those of their own, in the choice of their presidents for the future.

According to Holinshed, Waynfleet was of Merton College; but his authority we cannot help calling into question, since it is asserted by Nele, Harpsfield, and Chaundler, that he was a member of New College.

LVIII. MAGDALEN COLLEGE TOWER.

Magdalen Tower, which is universally admired for its beautiful simplicity and just proportions, was finished while Wolsey held the office of bursar. It is said, the bursar made use of violent means to supply himself from the college treasury with the money necessary to carry on the building; but the charge can have no foundation, since though so heinous an offence, yet it never was, as we find, objected to

him by his enemies. "It is likely," says Dr. Fiddes, "if he did use any forcible means to come into the treasury, he apprehended himself unjustly opposed, contrary to some previous trust which the society had reposed in him; wherein yet they might think it convenient, by reason of the growing unexpected expences of the building, that he should be restrained." Upon the whole, the most candid way of judging is, to consider that noble structure as an early instance of Wolsey's great and enterprizing mind, as well as of his good taste in architecture.*

LIX. FALSTAFF'S BUCKRAM-MEN.

"Sir John Falstaff was a benefactor to Magdalen College. He bequeathed estates to that society, part of which were appropriated to buy liveries for some of the senior Demies. But this benefaction, in

* Fiddes's Life of Wolsey:

time, yielding no more than a penny a week to those who received the liveries, they were called by way of contempt, *Falstaff's buckram-men.*”*

**LX. WILLIAM OF WAYNFLEET RECEIVES
EDWARD THE FOURTH AT MAGDALEN
COLLEGE.**

“This year, 20th Sept. [1481, 21 Ed. IV.] William Waynfleet, Bishop of Winchester, came to see the buildings of his college of St. Mary Magdalen, bringing with him divers books for his library there, as also evidences concerning the college

* Warton's Hist. of Engl. Poetry. Vol. I. p. 234, note. The proper name of this knight was Fastolff. He was a celebrated general and nobleman in France during our conquests in that kingdom, and intimate with the founder of Magdalen College. It is thought that the name which Shakespeare gave to his humorous knight was merely accidental; and that he did not intend the least allusion to this great warrior, under the name of Sir John Falstaff. It is evident, indeed, that although their names are somewhat similar, their characters are very different.

lands. At which time he was not only received by the society as a FOUNDER, but as an ordinary or visitor with a congratulatory oration. The 22d of the said month he went to the King at Woodstock, who, after some discourse had with him, promised the founder that the next night he would come to see his college and lodge therein. The same night, therefore, after the sun was set, came the king with a multitude of lights into St. Giles's parish, where, after the way of procession, he was honourably received by the chancellor, regents, and non-regents of the University.

After their formal salutation of him, not unlikely with a speech and gift, he went straightway to Magdalen College, where he was honourably and processionally received by the founder, president, and scholars, and lodged there that night. The next day, which was the LORD's, the founder, with the lords spiritual and temporal, that were with, waited upon, him. The same night that the King came to the college, came with him the Bishops of Chi-

chester, Ely, and Rochester; the Earl of Lincoln, the Lord Steward, Lord Stanly, Lord Dacres of Sussex, Sir Tho. Barowyg, Knight; and other nobles who lodged also in the college.

“ With them also came the Queen’s mother, Countess of Suffolk, with a considerable retinue after her, to whom the University gave wine and gloves; and the next day being the 23d Sept. between matines and procession, the president of the college delivered, by command of the founder, a short congratulatory speech before the king, desiring him that he would be favourable to the University and college; to which the King gave satisfactory answers, and professed himself ready to do those things that were fit. Afterwards he, with his lords, followed the procession within the limits and cloister of the college. The next day he was pleased to be present at public disputations, and to hear his divinity lecture (lately erected by him in the University) read by Lionell Wydevill, the chancellor: to the hearing of which, he

about this time had sent his nephew Edm. Poole, (whom the University, in their letters, do highly commend) and other young men of his blood. After the King had visited several parts of the University, and heard scholastical exercises, he departed with great content.”*

**LXI. WILLIAM OF WAYNFLEET RECEIVES
RICHARD THE THIRD AT MAGDALEN
COLLEGE.**

“ The 22d July, this year [1483, 1 Rich. III.] the founder of Magdalen College came to Oxford, to the end that provision might be made at his college for the reception of King Richard III. The 24th of the said month, the King came from Windsor, and, approaching Oxford, was met by the chancellor, regents, and non-regents, at the town’s end, where, after they had expressed their love and duty

* Wood’s Annals

towards him, was honourably and processionably received into Magdalen College, by the founder, president, and scholars thereof, and lodged there that night. At the same time came with the King to the college, the Bishops of Durham, Worcester, St. Asaph, and Thomas Langton, the Bishop elect of St. David's, the Earl of Lincoln, Lord Steward; Earl of Surry, Lord Chamberlain; Lord Lovel, Lord Stanley, Lord Audley, Lord Beauchamp, Sir Richard Radclyffe, Knight; and many other nobles. All which lodging in the college, the University gave to most of them wine and gloves. The next day, being St. James's Day, were, at the command and desire of the King, two solemn disputations performed, in the common hall of the said college, viz. in moral philosophy by Mr. Thomas Kerver, opponent, and a certain bachelour of the said college respondent; which being concluded, a disputation in divinity was made before the King, by Mr. John Taylor, S. T. P. opponent, and Mr. Wm. Grocyn, respondent;

which, being also finished, he rewarded the disputants very honourably, that is to say, to the doctor he gave a buck and 5*l.* to the respondent a buck and five marks, and to the bachelour a buck and 40*s.* He gave also to the president and scholars two bucks and five marks for wine.

“The next day being St. Ann’s Day, he, with his nobles, visited several places in the University and heard also disputations in the public schools, scattering his benevolence very liberally to all that he heard dispute or make orations to him. So that after the muses had crowned his brows with fragrant wreaths for his entertainment, he the same day went to Woodstock, the University then taking leave of him with all submission. Not long after, according to a promise made to the scholars at his reception, he confirmed the privileges of the University granted by his predecessors.”*

* Wood’s Annals.

LXII. SOME LEARNED ITALIANS ENTERTAINED AT MAGDALEN COLLEGE.

“ This year [1488, 4 Hen. VII.] and not before as I conceive, Cornelius Vitellius, an Italian, with some others of his countrymen came to Oxford, to the end (as 'tis said) they might propagate and settle the studies of true and genuine humanity among us; whereas before, the Latin and Greek that was spoken and written was accounted among polite persons barbarous. Polydore Virgil, his countryman, doth tell us, that he was a lecturer in New College; that is, (I suppose) he read humanity lectures, in New College Hall to all that came, and addeth that he was ‘*omnium primus Oxonii qui bonas literas docuit*,’ meaning, (I suppose), the first and chiefest before Colet and Lily, of whom also he maketh mention.

“ He was much courted by the sages and seniors of the University, and held in admiration by most of the juniors; yet some

there were that slighted him and his doctrine, and were not always wanting to vilify his actions; but such were soon after (when our countrymen endeavoured the like) ashamed at what they had done.

“ In the weekly accounts of the steward of Magdalen College for this year, I find a particular account made for the entertainment of ‘ Orator Cornelius, Cyprianus et Nicholaus Italici,’ who dined on Christmas Day with the vice-president of that college; and the like also in some other colleges the same year, which is the reason I have settled him here.”*

LXIII. PRINCE ARTHUR ENTERTAINED AT MAGDALEN COLLEGE.

The year 1501, was distinguished by a visit of Prince Arthur to the University. The memorials concerning this visit are very scanty. The defect, however, may in

* Wood's Annals.

some measure, be supplied by the particulars of two former visits of the same illustrious prince; which appear to have escaped the notice of the laborious Anthony Wood, in-somuch that the year of these memorable occurrences (one or both of them) is one of the very few which are totally omitted in his annals. The year alluded to was 1496; when Prince Arthur was twice received and entertained in Magdalen College. A pursuivant at arms rode express for the president, to whose lodgings the royal guest was conducted: the nobles of his court were accommodated in the fellows' apartments. Rushes were provided for the prince's bed-chamber. He was treated with a brace of jack, and a brace of tench; and both his Highness and the courtiers in his train, received presents of gloves; and were refreshed with red wine, with claret, and sack. In the same year venison in great abundance, some of it, probably, on occasion of these visits, was sent in by Lord Broke, steward of his Majesty's household, and by various other persons.

The Venetian ambassadors, Lord Dawbeny, the King's Chamberlain; Dr. Harward, the Vice-Chancellor; Dr. Fitzjames, and others, appear to have been entertained in the course of this year at Magdalen College; but whether it was while the Prince's court was there is doubtful. One item in the account must not be forgotten: a person was "rewarded for bringing to the College, two animals called mermosetts." Whether these were intended to furnish pastime for the heir apparent of the kingdom, now barely ten years old, or provided for the gratification of learned academies, is not clear from the audit; nor have I learnt, from similar instances elsewhere, in what repute the wit and waggery of the monkey were held by our ancestors in the days of the Henries; but it is certain that a kindred animal of graver aspect had long afforded, and long continued to afford, recreation to the ripest years and most exalted personages.* So late as the year

* In Warton's Hist. of Poetry we are informed, that in

1554, when Queen Mary visited the princess Elizabeth at Hatfield-house, in Hertfordshire, where she resided under the custody of Sir Thomas Pope, they were entertained with a grand exhibition of bear-baiting, "with which their highnesses were right well content."

On the Prince's third visit to the University in 1501, he was lodged, as before, in Magdalen college; where he was entertained in a manner suitable to the dignity of the place and his growing years, for Wood says, "he was kindly received there with speeches; and afterwards visiting other colleges, was received with the same ceremony."*

the account roll of Bicester priory, for the year 1431, there is a charge of "iiiiD," given "*cuidam Ursario*;" and that at Winchester College, in 1472, presents were made to the King's minstrels, and to two *bearwards* of the Duke of Clarence. Vol. I. p. 90, 91.

* Churton's Life of Bishop Smyth.

DXIV. CONSECRATION IN MAGDALEN COL-
LEGE CHAPEL.

In the year 1644, Accepted Frewen, President of Magdalen College, was consecrated Bishop of Litchfield and Coventry, in Magdalen College chapel, by the Archbishop of York and the Bishops of Worcester, Oxford, Salisbury, and Peterborough. After the restoration of Charles the second, he was translated to the see of York.*

LXV. PORTRAIT OF CARDINAL WOLSEY,
AT MAGDALEN COLLEGE, IN A LETTER
FROM DR. SMITH TO MR. HEARNE.

* * * * * There is a picture of Cardinal Wolsey in the president's lodgings at Magdalen College, drawn only with half the face†, *imagine lusca*, if that be the

* Wood.

† It is a curious fact that all the portraits extant of Cardinal Wolsey are profiles.

true meaning of the Latin. It seems to be an original; but by what hand, tradition does not inform us, nor how we came by it; unless perchance given by himself to the College, of which he had been fellow.

LXVI. THE MANDAMUS OF JAMES THE SECOND FOR THE ELECTION OF A PRESIDENT OF MAGDALEN COLLEGE.

This illustrious society, from repeated grants of kings confirmed by Parliament, and from their own statutes, were in an uninterrupted, as well as uncontested possession, of a right to elect their own president. That place being vacant by the death of Dr. Clark, the vice-president gave notice to all the fellows present in the chapel, to proceed to the choice of another on the 13th of April 1687, to fill up the vacancy. But before the day of election, being informed of Royal mandatory letters, granted in favour of Mr. *Anthony Farmer*, a man of an ill fame, who had promised to declare himself a papist, the fellows, in their petition, most humbly represented to the king, "That

the said *Farmer* was a person incapable thereof in several respects, according to their founder's statutes; and did most humbly beseech his majesty either to leave them to the discharge of their own duty and consciences, according to his Majesty's late most gracious toleration and their founder's statutes, or to recommend such a person, who might be more serviceable to his Majesty and this college." This petition lay four days in the hands of the president of the council, and at last it was answered, that *the king must be obeyed*. April the 11th, the king's mandate was delivered by *Robert Charnock*, A. M. fellow of this college, a new convert, and a man wholly devoted to the court, directed to the vice-president, and fellows, requiring them forthwith to elect this *Farmer*, and admit him president. This mandate the vice-president read with decent respect in the college chapel, before the fellows then present, and asked them whether in obedience to the king's letters, they would forthwith elect Mr. *Farmer* president? They all agreed to defer their answers till

Wednesday following, April 13, when all the fellows met, and the vice-president read the statute concerning the choice of a president, and another against corrupt and irregular elections; then he read the king's letter in behalf of *Farmer*, and a second time demanded their answer, which was, *That having a petition at that time lying before his Majesty, they ought not to proceed till they had received his Majesty's answer to the same.* And thereupon they all agreed that the election should be deferred till the next day, except *Charnock*. On Thursday, in the morning, the vice-president told them, that the choice of a president had been put off on the account of their petition to the King, in answer to which they had not yet received his royal pleasure; that the next day was the utmost time they could prorogue the election by the statutes, and, therefore, they ought to come to some resolution. He told them also, that the King had commanded them to elect Mr. *Farmer*, and asked their sense therein, which was unanimous, (except

Charnock), that the election should be deferred till the next morning. Accordingly, at eight o'clock on Friday morning, April 15th, the vice-president and fellows being met, two of them acquainted the rest, from the president of the council, that in answer to their petition, his Majesty, having sent his letter to the college, expected to be obeyed. Then the vice-president read again the King's mandate, and asked them whether they would comply with it? They desired to proceed to an election; and the vice-president proposing whether they would farther address the King, four of them were for a second address; but all the rest *happily* forthwith declared for proceeding to an election. Then the vice-president proposed whether they would elect *vivâ voce*, or by scrutiny? Three of them were for proceeding in it *vivâ voce*, but the rest were for a scrutiny, besides Dr. *Thomas Smith*, who was for deferring the election till they had once more addressed the King. Therefore, it being the sense of the majority, that they ought to proceed to this election accord-

ing to the statutes, the holy sacrament (in order to it) was solemnly taken by all, except *Charnock*, and then the statutes relating to this choice were read, and every one took the usual oath, except Mr. *Thompson*, and *Charnock*, who refused it; and the two senior fellows were sworn scrutators for the scrutiny of the whole society. For the nomination of a president, Dr. *Hough* and Mr. *Maynard*, had each of them the majority of voices; and the thirteen senior fellows meeting to elect one of these two, Dr. *Hough* was by them chosen president, and by the senior scrutator pronounced as such; and *Maynard* was appointed by the thirteen seniors to present him as president to the visitor for his admission; *Charnock* and *Thompson* declaring *vivâ voce* for *Farmer*, according to his Majesty's letter. The next day Dr. *Hough* being presented to the visitor, was by him sworn and admitted president according to the statutes, who qualified himself accordingly. The King being informed of it, ordered the Lord *Sunderland* to write to the fellows, which he did in the following terms: *Gentlemen, the King being informed,*

that notwithstanding his late mandate sent to you for electing Mr. Farmer to be president of your college, you have made choice of another person: his majesty commands me to let you know, he is much surprized at these proceedings, and expects that you should send me an account of what past on that occasion, and whether you did receive his Majesty's said mandate before you chose Dr. Hough. Thereupon the vice-president and fellows drew up their case relating to their late election of a president, which was presented to the Duke of Ormond, Chancellor of the University, with a letter, wherein they begged his grace to interpose with the king for them, that they might not lie under his displeasure, for not being in a capacity of obeying his commands. This submission not being satisfactory, and the Duke of Ormond's interposition little regarded, the vice-president and fellows were cited to appear before the ecclesiastical commis-*

* May 28.

sioners at *Whitehall*, when* the vice-president and other deputed fellows appeared before the commissioners according to the said citation; and it being demanded of them, *why they refused to obey the King's mandate?* they prayed time to consider of it, which was granted to the 13th, when their answer was given in and read, wherein they alledged, "That *St. Mary Magdalene* college in *Oxon.* is a body corporate governed by local statutes, granted and confirmed to them by his Majesty's predecessors. That by the said statutes of the college, to the observation of which each fellow is sworn, it is ordered, that the person elected president thereof, shall be a man of good life and reputation, of approved understanding and good temper, discreet, provident, and circumspect, both in spiritual and temporal affairs. That at the time of election of a president, the said fellows are bound by the said statutes to

* June 6.

take an oath, that they shall nominate none to that office, but such as are, or have been, fellows of the said college, or of *New College*, in *Oxon.* or if they are not actually fellows at the time of election, that they be such as have left their fellowships in their respective colleges, upon creditable accounts: and when two qualified persons shall be nominated at the time of election, by the greater number of all the fellows, to the said office of president; the thirteen seniors also swear, that they will elect one of them, whom, in their consciences, they think most proper and sufficient, most discreet, most useful, and best qualified for the place, without any regard to love, hatred, favour, or fear. That every fellow, when he is admitted into his fellowship in the said college, swears that he will inviolably keep and observe all the statutes and ordinances of the college; and that he will not procure any dispensation, contrary to his aforesaid oath, or any part thereof, nor contrary to the statutes and ordinances to which it relates;

and if it shall happen that any dispensation of this sort, of whatsoever authority it shall be, be granted, that he will neither make use of it, nor in any sort consent thereunto. That on the 11th of April they received his Majesty's letters mandatory to elect and admit Mr. *Anthony Farmer*, president of the said college; but forasmuch as the vice-president and fellows apprehended the right of election to be in them, and believed his Majesty never intended to dispossess them of their rights; and forasmuch as the said Mr. *Farmer* had never been fellow either of *Magdalen* or *New College*, in *Oxon.* and had not those qualifications, which, by the said statutes of the college, are required in the character of a president; and, in regard that they could not comply with his Majesty's letter, without the violation of their oaths, and hazard of their legal interest and property, wherewith they were by their statutes possessed, and which, by their oaths, they are bound to maintain; they represented the same by their humble petition

to his Majesty ; and that, having deferred their election to the last day limited by their statutes, then they had made choice of the Reverend Mr. *John Hough*, B. D. one of the fellows of their college, and a person every way qualified to be president ; who had been since confirmed by the bishop of *Winton*, their visitor, as the statutes of the said college direct ; and that they might not lie under his Majesty's displeasure by their proceedings, they did make an humble representation thereof to his Majesty, by his grace the Duke of *Ormond*, Chancellor of the University of *Oxon*. setting forth their indispensable obligations to observe their founder's statutes. All which matters they humbly offered to their lordships, and prayed to be dismissed with their lordship's favour."

This answer was signed but by five of the delegates, Dr. *Fairfax* not consenting to it, and therefore he desired their Lordships to hear him apart, and take his reasons why he could not subscribe. After the reading of the answer, the Lord Chan-

cellor *Jefferies*, being in hopes he would submit, gave him leave to speak, saying, *Ay, this looks like a man of sense, and a good subject, let's hear what he will say.*— But finding his mistake, and that Dr. *Fairfax* chiefly insisted, “ That in ecclesiastical courts there should be a libel given to the party appealed, that he may know what he is accused of; that he desired that libel, and did not know what he was called there for; and that the matter did not lie in that court, but in Westminster Hall.” The chancellor endeavoured to baffle his plea, by telling him, *He was a Doctor of Divinity, but not of Law.* To this the doctor replied, *that he desired to know by what commission and authority they sat?* Which put *Jefferies* into such excessive passion, as made him cry out, *pray what commission have you to be so impudent in court? This man ought to be kept in a dark room; why do you suffer him without a guardian? Why do you not bring him to me to try him? Pray let the officers seize him.* Then the delegates were ordered to withdraw; and,

after a whole hour's debate, the vice-president was called in alone, and ordered to attend the court with the rest of the deputed fellows, on Wednesday the 22d of the same month. On the appointed day the delegates appeared again, according to the commissioner's order, and gave in their allegations against Mr. *Farmer*; the most material of which were, "That he had misbehaved himself in *Trinity College*, in *Cambridge*, and had there received admonition from the master, in order to his expulsion: that having left *Cambridge*, he taught school at *Chippenham*, in Wiltshire, under a nonconformist minister, without licence: that in September, 1683, he was admitted of *St. Mary Magdalen Hall*, in Oxon. where such frequent complaints were brought against him, to the principal, for his troublesome humour and unquiet temper, that to preserve the peace of the society, he was desired to leave the said hall: that after his leaving *Magdalen Hall*, he was admitted into *Magdalen College*, where, discoursing about religion, he de-

clared, *that there was no protestant but would cut the King's throat*; though at other times he said, *that whatsoever he pretended, he was really a member of the church of England*; and that he made an interest *with some Roman Catholics, only to get preferment by their means, and for that reason was willing to be thought of their religion*; and that in general the said *Mr. Farmer* had the unhappiness to lie under an ill fame, as to his life and conversation. These allegations were confirmed by several letters and certificates produced in court, which *Mr. Farmer* vainly endeavoured to confute. But nevertheless the Ecclesiastical commissioners deprived *Dr. Hough* of his presidency, and suspended *Dr. Aldworth* and *Dr. Fairfax*, and ordered the fellows of the college to cause their sentence to be executed, and affixed to the gates of the college; which they neglecting to do, they were cited to appear before the commissioners at *Whitehall*, upon the 29th of June, to answer the said contempt.

The court by this time finding that *Far-*

~~was~~ was a man of so profligate a life, that, though he had promised to advance the interest of the papists, and even to declare himself one of them, upon his promotion to that place, yet they began to be ashamed of him; therefore, instead of insisting on the former mandate in his favour, the King granted another, [Aug. 14.], in behalf of *Dr. Parker*, then Bishop of *Oxford*, and one of the court creatures. The place of president being already in a legal manner filled up by *Dr. Hough*, (which, though it had not been, yet the Bishop of *Oxford* was likewise incapable, by the statutes of the college, of being chosen), the fellows did not think themselves obliged to proceed to a second election. The King was so incensed at this fresh contempt of his orders, that he came to Oxford in person, [Sept. 4.] and, having commanded the fellows of *Magdalen College*, to attend him at *Christ Church*, he asked *Dr. Pudsey*, the senior of the fellows that appeared before him, *whether they did receive his letter?* When the doctor answering, *they did*,

the King, in an angry tone, replied, *then you have done very uncivilly by me, and undutifully.* Here they all kneeled, and Dr. *Pudsey* offered a petition, wherein they humbly shewed, “It was an inexpressible affliction to them, to find themselves reduced to such an extremity, that either they must disobey his Majesty’s command, contrary to their inclinations, and that constant course of loyalty, which they had shewed upon all occasions, or else break their founder’s statutes and deliberately perjure themselves.” Then they mentioned the statutes and the oaths that every one of them had taken at their admission to their fellowships, and concluded with an humble prayer to his Majesty, “To give them leave to lay their case and themselves at his Majesty’s feet, earnestly beseeching him to extend to them that grace and tenderness which he vouchsafed to all his other subjects.” But their submissive posture did not appease the King, who refusing to receive their petition, vented his resentment in these pas-

sionate words: *Ye have been a stubborn turbulent college; I have known you to be so these six and twenty years: you have affronted me in this.—Is this your Church of England loyalty? One would wonder to find so many church of England men in such a business. Go home and shew yourselves good members of the church of England—Get you gone. Know I am your King—I will be obeyed; and I command you to be gone. Go, and admit the Bishop of Oxon. Head, Principal, what d'ye call it? of your college; (one that stood by, said President), I mean President of the college; let them that refuse it look to it; they shall feel the weight of their sovereign's displeasure. The fellows offering again their petition on their knees, the King told them: Get you gone, I will receive nothing from you till you have obeyed me, and admitted the Bishop of Oxon. Thereupon they went immediately to their chapel; and Dr. Pudsey, proposing, whether they would obey the King? They answered, they were as ready to obey his Majesty in all things that lay*

in their power, as any of the rest of his subjects; but the electing the Bishop of Oxon. being directly contrary to their statutes, and the positive oaths they had taken, they could not apprehend it in their power to obey him in this matter.

After a variety of proceedings, visitors were sent to Oxford, who admitted the Bishop of Oxford president. A submission was then read to the fellows, and all, except Dr. *Thomas Smith* and Mr. *Charnock*, refused to sign it; Mr. *Thompson*, being called in his turn, alledged that he had always been obedient to the King's commands; that he was not concerned in the election of Dr. *Hough*, that he voted for Mr. *Farmer*, and was ready to submit to the Bishop of Oxon, and so he was excused. After a short time, all who refused to sign the submission, being twenty five in number, were called in, and, by sentence of their lordships, deprived and expelled from their fellowships, for their disobedience to his Majesty's commands, and obstinately contemning his

royal authority, against which they all protested, declaring they would use all just and legal ways of being relieved. This sentence was confirmed by a decree made at *Whitehall*, by the ecclesiastical commissioners, declaring, *That Dr. Hough* (who had been deprived before) *and the said twenty-five fellows, should be incapable of receiving, or being admitted into, any ecclesiastical dignity, benefice, or promotion; and such of them who were not yet in holy orders, they adjudged incapable of receiving or being admitted into the same.* Thus by a sentence of an illegal court, were a society of learned and worthy protestants turned out of their freeholds, to make room for a popish seminary; and thus was King James prevailed with by his evil ministers to assume a power, not only to dispense with laws but with oaths also. After the expulsion of the fellows, most of the Demies were likewise turned out of *Magdalen College*, by the Bishop of *Oxford* and Mr *Charnock*, his vice-president, and Roman Catholics put in their places.

The fellows were on the 25th of October, 1688, restored to their fellowships by the King's letter to the Bishop of Winchester, when the King saw himself falling from the throne, for his tyranny and unjust usurpations, on our religion, liberties, and properties, according to the common fate of wicked princes, who would enslave their people to gratify their own abominations.*

LXVII. ON THE NOMINATION OF THE
PRINCIPAL OF MAGDALEN HALL.

“ Wednesday, June 20th, 1694, a trial in the Court of Common Pleas, at Westminster, between the hours of nine and one, between James Duke of Ormond, Chancellor of the University of Oxford, and the president and fellows of Mag. Coll. concerning the right of nomination of the

* Ayliffe's Ancient and Present State of the Univ. of Oxford.

principality of Mag. Hall. The Duke challenged it as his by prescription, because he and his predecessors, chancellors of the University, have had the nomination of the principal thereof, from Queen Elizabeth's reign, (when Robert Earl of Leicester, was chancellor of the University) to his time. The president and fellows of Mag. Coll. they claimed the nomination, because the hall was theirs, and that the principal thereof pays rent to them; that it was originally built by the founder, and confirmed and enlarged by the college. But the jury, Oxfordshire men, granted it to the Duke, merely by prescription, *tempus immemoriale*. I then gave oath that the register of elections of Mag. Coll. marked A. was the register that belonged to that Coll. that the site of Magd. Coll. containing Magd. Hall, was situated on the east side of Town Ditch."*

* Wood's Life, Written by himself.

LXVIII. FIRE AT MAGDALEN COLLEGE, IN
A LETTER FROM MR. TAYLOR TO DR.
CHARLETT.

August 5, 1719.

A fire at Magdalen College this morning. Begun in the Demies common room, a chamber over the buttery, facing the green-house of the Physic-garden. Discovered about two in the morning by Mr. Markland, a fellow. The gentleman not sleeping well heard a crackling noise, as he thought, among the faggots under his chamber, in the brewhouse yard; and not being able to sleep and the noise continuing, he gets up and thought he smelled fire; looks out and sees a fire flaming out of the Demies chamber window, was down in an instant, and run round the cloisters, crying, *fire, fire*, then to the porter, who immediately run up town, calling out for help, which came in quickly and in great numbers; and, with the assistance of en-

gines and a great many hands they mastered it, and by throwing down of three stacks of chimnies checked it with the dust, stones, and mortar. They had the good fortune to secure the buttery book and all the plate in the buttery; but lost a large tankard and several pint pots that belonged to and were always kept in the Demies common room; several pieces of which, half melted away, I saw myself picked out of the rubbish, which fell all into the buttery. Only the compass of a room burnt in three stories, besides some part of the staircase; the buttery, the Demies common room, and an upper chamber over the common room, where a *fresh-demy* was fetched out of his bed, with much difficulty, the room all on fire, very little hurt, only his hands burnt. A great mercy, no one burnt. Every soul in college up; one or two men hurt in helping. The beginning of it is suspected from the carelessness of the C. Room boy. A demy, who came last out of the room, with three more, told me, that they had

three candles in the room, of which he took one in his hand to his own chamber, and the boy lighted the other gentlemen, and left a candle burning in the room, which they suspect, the boy not going up to put it out, fell out of the candlestick, and set fire to the boards, being very old and dry, which seems probable. A quarter after eleven the Demies parted, leaving a candle burning in the Demies common room; half after twelve some of the fellows left their C. Room, and smelt nothing of fire; but betwixt one and two it had got to such a head as to disturb the gentleman who lay at a distance from it, but discovered it. The engine of St. Michael's Church did vast service. The University engine, being out of order, did none at all. The townsmen were very serviceable. Six or seven barrels of ale given them for their pains out of the buttery cellar. The president not in town.

**LXIX. MUSIC ON MAGDALEN COLLEGE
TOWER.**

The rector of Slimbridge, in the diocese of Gloucester, is bound to pay ten pounds a year to Magdalen College, for "Choir music on the top of the college tower on May-day."*

**LXX. THE VENERABLE OAK OF MAGDA-
LEN COLLEGE.**

The venerable oak which stood at the entrance into the water walk, and had for many ages, by its magnitude and antiquity, attracted the admiration of the curious, fell on the 29th of June, 1789, at about four o'clock in the morning.

* Rudder's Gloucestershire.

Its dimensions were as follow :

In girth 21 feet 9 inches.
 Height 71 feet 8 inches.
 Cubic contents 754 feet.

The capacious trunk for more than nine feet from the ground, was reduced to a perfect shell ; but upwards the tree seemed to be in full vigour of vegetation, though it had long been kept from falling by two or three roots, scarcely so large as a two-inch cable, and those at last reduced to dust. Dr. Stukeley, in 1724, speaking in his *Itinerarium Curiosum*, of Magdalen College, says, "The old oak is yet left, nigh which he [the founder] ordered his college to be built." The college was founded in 1448 ; and we must conclude that a tree had something peculiar in its size or its age, to make it an object of attraction on such an occasion. The founder directed the boundary on the north to be near the *great oak*.

Of some of the timber of this oak a very

handsome chair was made, which is kept in the president's lodgings.

LXXI. THE ORGAN IN MAGDALEN COLLEGE CHAPEL.

The organ was formerly placed against the south wall, near the altar. Oliver Cromwell, with all his affectation of puritanism, was fond of music; and, what may seem surprising, was particularly fond of the music of an organ, as appears from the following remarkable anecdote. In the grand rebellion, when the organ at Magdalen College in Oxford, among others, was taken down, Cromwell ordered it to be carefully conveyed to Hampton Court, where it was placed in the great gallery; and one of Cromwell's favourite amusements was to be entertained with this instrument, at leisure hours. It continued there till the restoration, when it was returned to its original owners, and was the same that remained in the choir of that college till within these last twenty years.

This organ is now in the church of Tewkesbury, Gloucestershire.*

LXXII. MONUMENT IN MAGDALEN COLLEGE CHAPEL.

The monument to the memory of the two sons of Sir Thomas Littleton, in the chapel of Magdalen College, was executed by Nicholas Stone, who, in those days, was a statuary in high repute. Vertue obtained a copy of his pocket-book, containing an account of the statues and tombs he executed, the persons for whom they were done, and the different prices he received.

The following articles appear in it relative to works performed by him at Oxford.

“ In May 1615, I did set up a tomb for Sir Thomas Bodley, in Oxford, for which

* Warton's Obs. on Spencer, Gutch's Appendix to Wood.

Mr Hackwell of Lincoln's-inn, payed me 200*l.* good money."

"In 1635 I made a tomb for the two sonns of Sir Thomas Littleton, and sett it up in Malden College, in Oxford, where the boys were drowned, for the which work I had 30*l.*"

His whole receipts amounted to 10,889*l.* For Dr. Barker's, in New College, he received 50*l.* For Sir William Stonehouse's, at Radley, Oxfordshire, 120*l.* For the Countess of Buckingham's monument, in Westminster Abbey, he received 560*l.* And for one to the memory of Lord and Lady Spencer, at Althorp, 600*l.*

He built the great gate of St. Mary's Church, and the stone gates for the Physic-garden, at Oxford, designed by Inigo Jones, for the Earl of Danby, by whom (as by some other persons) he was employed as an architect. He died in 1647.

**XXXIII. THE ALTAR PIECE OF MAGDALEN
COLLEGE CHAPEL.**

This fine picture, which has by many been considered as the work of Guido, (though, in reality, it bears very few traces of that master, as it has neither the strength of his first, nor the tender silvery tone of his latter, manner) is now decided to be the work of the Spanish painter, Il divino Morales.* In the collection of M. Desenfans, in London, the principal figure is introduced in nearly the same attitude, but accompanied by another figure, and the back ground is varied.

The works of this painter are held in great estimation in his own country, but are of rare occurrence in this. A print from this picture, by Sherwin, is well known.

* Morales was born in the town of Badajoz, in Estremadura, in 1509, and is said to have died in great distress, in 1586.

LXXIV. ON THE SITE AND NAME OF BRASE-
NOSE COLLEGE.

On or very near the site of Brasenose College, stood Brasenose Hall, Little University Hall, Salisbury Hall, Haberdasher's Hall, Little Edmund Hall, Glass Hall, Black Hall, and Staple Hall.

The site, having been often and variously built upon, is elevated considerably above its ancient level. You descended a step into the area of Black Hall, which, we may suppose, was not originally below the adjacent street. Deep School, commonly called Hell School, a little north of the former, on the same side of the street, acquired its name from the peculiarity of its site, being deep in the ground. Wood supposes the street reached up to the lower windows. When the college had occasion, in 1790, to sink and repair an ancient drain, near the south wall of the chapel, to the depth of sixteen or seventeen feet, it was found upon ex-

amination, that the foundation of the chapel was six or seven feet deeper still; and it is not likely, that the architect would think it necessary to dig many feet in the natural undisturbed gravel. This accumulation of earth, from a variety of concurring causes, may be found, I believe, in a greater or less degree, in all towns, which have been inhabited from remote antiquity. In Bath, in Lincoln, and in Chester, remains of Roman temples, or other edifices, have at different times, been discovered under the present cities. In London the workmen often meet with walls and pillars, in their original position, beneath the modern houses; and when Sir Christopher Wren built St. Paul's, digging for a firm foundation for the noble superstructure which he had planned; he found, at different depths, regular rows of graves, Saxon, British, and Roman; and below these a bed of potters earth. Having the curiosity to search further still, after sinking above forty feet, he came to shells and sea-sand; and he supposed all above this to have been raised in

a series of ages, from a time long before this island was known in history, but subsequent to the flood. The ground, whereon Brasenose stands, has not, perhaps, been raised so much as twenty feet; but has partly accumulated, and partly been disturbed, to that depth, by former structures in various ages.*

Brasenose Hall may be traced as far back as the time of Henry III. about the middle of the thirteenth century; and early in the succeeding reign, 6 Edward I. 1278, it was known by the name of Brasen Nose Hall; which peculiar name was indubitably owing to the circumstance of a nose of brass affixed to the gate. It is presumed, however, this conspicuous appendage of the portal was not formed of the mixt metal, which the word now denotes, but the genuine produce of the mine: as is the nose, or rather face, of a lion or leopard, still remaining at Stamford, which

* Churton's Life of Bishop Smyth.

also gave name to the edifice it adorned. And hence, when Henry VIII. debased the coin, by an alloy of copper, it was a common remark or proverb, that "Testons were gone to Oxford to study in Brasen Nose."*

**LXXV. BRASENOSE COLLEGE STATUTES
RELATIVE TO BUILDING, THE LIBRARY,
USE OF LATIN IN CONVERSATION, &c.**

The statutes of Brasenose very judiciously direct that, whenever it may be necessary to erect new buildings on any of the college estates, or to undertake considerable repairs, the work shall begin in the month of March, and end before the feast of St. Simon and St. Jude. One of the very few restrictions, imposed by Sir Richard Sutton on former liberty and discretion, was, that no estate belonging to the college

* Churton's Life of Bishop Smyth.

should be let to the principal, or to any of the fellows.

The vestments and plate, and the registers and other books, are enjoined to be kept with a scrupulosity and care, the particulars of which need not be recited; but one direction, now that the art of printing has long superseded the common use of manuscripts, is become a matter of some curiosity. It is ordered, that in all books belonging to the library, the name of the donor, with that of the college, shall be inscribed on the second leaf; and in like manner that the volume itself shall be described in the catalogue by the first word of the second leaf. The first leaf of a book is most liable to accidental injuries, and to the corroding effect of time; but besides this, the illuminations, so common in manuscripts, and often splendidly beautiful, perpetually exposed the first page, which was most frequently thus adorned, to the depredation of curiosity. The second leaf therefore was, on all accounts, the safer guardian of whatever was com-

mitted to it. But in composing a catalogue the object was to identify the volume, which could not be done by exhibiting the mere title or first words of the work. But it will rarely happen, that two copyists shall fill their page precisely with the same number of words; whence the initials of the second leaf of a manuscript will mark that individual copy, and no other. For this reason the mode there prescribed, was the common precaution and custom of the times.

The only language tolerated for public use, unless when strangers are present, is Latin; a regulation which, if rigorously enforced, the utility may well be questioned; but the excellent Ascham had not yet demonstrated the danger, lest the fluency thus acquired should be a vicious volubility of words ill selected and worse arranged. Perhaps, with proper attention, the modern practice of making the learned language the vehicle of public disputations, participates the advantages of the two opposite schemes, without the inconveniences of either. Apt phraseology will easily be found for the discussion of a question previously known and con-

sidered; and a dexterity and command of words will grow familiar. But the effusions of the moment, as well on literary as on friendly topics, it is, perhaps, safest to trust to that language, in which the ideas are presented to the mind; and in which consequently they will be expressed with the greatest facility, spirit, and effect.

The admission of students, subject to the discretion of the principal and vice-principal, is regulated by the size and number of the apartments; and although the edifice was not very ample, and consisted only of a ground and first floor, yet, according to the habits of the age, and the order in the statutes conformable to those habits, a considerable company might be received and lodged. For in each of the upper rooms, which by the first statutes are reserved for the fellows, there were to be two large beds and one truckle bed.

Sir Richard Sutton, in revising this chapter, assigned three inhabitants to the upper and four to the lower chambers; but he banished the truckle bed, from his statutes I mean; for in his college it probably

still maintained its ground, as it certainly did in other houses.*

LXXVI. CERTAIN PROHIBITED GAMES.

Playing at cards is prohibited in the statutes of Brasenose College, but permitted at Christmas by Sir Richard Sutton, in his revised edition of the Bishop's statutes:

* Shakespeare makes the truckle bed part of the furniture of his facetious knight, and Hall, at a latter period, satirising a "gentle esquire" and a domestic tutor, represents it as the first condition requisite in the latter,

"That he sleep upon the truckle-bed,
Whiles his young master lieth o'er his head."

There was a high bed and a truckle bed at Woodstock manor, in 1649: see Plott's Oxf. In Henry the Eighth's time, (9th July, 1529), Sir Thomas Neville, by a letter, requested John Hales, Baron of the Exchequer, to accept Mr. Attorney General, Sir Christopher Hales, to be his bedfellow in his chamber in Gray's Inn. Dugd. Orig. Jurid. This note, as well as the above particulars, relative to Brasenose College, are extracted from Churton's Life of Bishop Smyth.

"Nullus—dicti collegii ad taxillos, aleas, chartas, aut pilam ludet.—Permittimus tamen quod tempore natalis Domini, chartas seu alium ludum—publice in aula exercere valeant." Cap. xxiii. Of "taxilli" in these passages I do not know the distinct meaning.* Cards are also prohibited in the statutes of Magdalen College, given in 1479.*

LXXVII. "TESTONS ARE GONE TO OXFORD TO STUDY IN BRAZEN-NOSE."

"This proverb began about the end of the reign of King Henry the Eighth, and happily ended about the middle of the reign of Queen Elizabeth, so that it continued in use not full fifty years."

"This is the occasion thereof; King Henry the Eighth, as his incomes so his outgoings were greater than any English King's since the conquest. And it belongs not to

* Churton's Life of Bishop Smyth.

me to question the cause of either. Sure it is, as he was always taking, he was always wanting, and the showre of abby-lands being soon over, his drought for money was as great as ever before. This made him resolve on the debasing thereof, testons especially (a coin worth sixpence, corruptly called tester) so that their intrinsic value was not worth above three shillings fourpence the ounce, to the present profit of the sovereign and future loss of the subjects. Yea, so allayed they were with copper (which common people confound with *brass*) and lookt so red therewith, that (as my author* saith) they blusht for shame, as conscious of their own corruption."†

* Heywood, in his *Five Hundred Epigrams*, Numb. 63, 64.

Of testons, 63.

Testons be gon to Oxford, God be their speed :

To study in Brasen nose, there to procéde.

Of redde testons, 64.

These testons looke red : how lyke you the same ?

'Tis a token of grace : they blush for shame.

† Fuller's *Worthies*.

LXXVIII. ON THE FOUNDATION OF COR-
PUS CHRISTI COLLEGE.

Bishop Fox's design was at first, to erect in Oxford, a college or seminâry for eight Monks, members of St. Swithin's Priory, in Winchester, and professed of the same, with a few secular scholars; for which he obtained a licence in mortmain, dated March 12, 1512-13. But he altered his design, chiefly, as it is said, through the persuasions of Hugh Oldham, Bishop of Exeter, who thus remonstrated with him; what, my lord, shall we build houses, and provide livelihoods for a company of bussing Monks, whose end and fall we ourselves may live to see? No, no, it is more meet a great deal, that we should have care to provide for the increase of learning, and for such as by their learning shall do good in the church and commonwealth. To this Bishop Fox readily yielded, accepting of Bishop Oldham's kind assistance, who contributed no less than six thousand marks

towards the building of this college. Having, therefore, purchased three tenements, called Corner-Hall, Neville's-Inn, and Nun-hall, with some parcels of lands adjoining; and having obtained a new licence in mortmain, dated November 26, 1516, he went on with his new foundation, the charter of which bore date the first of March following.

**LXXIX. CORPUS CHRISTI COLLEGE, A
PHILOLOGICAL ESTABLISHMENT.**

This college appears to have been the first in which any regular provision was made for the cultivation of Greek and Latin. It was founded in the year 1517, by Fox, Bishop of Winchester, who appointed two professors for those languages. This philological establishment may justly be looked upon, as the first conspicuous instance of an attempt to depart from the narrow plan of education, which had hitherto been held sacred in the universities

of England. The course of the Latin professor, who is expressly directed to extirpate barbarism from the new society, is not confined to the private limits of the college, but open to the students of Oxford in general. The Greek lecturer is ordered to explain the best Greek classics; and the poets, historians, and orators in that language, which the judicious founder, (who seems to have consulted the most intelligent scholars of the times) recommends by name on this occasion, are the purest, and such as are most esteemed even in the present improved state of ancient learning; and it is at the same time worthy of remark, that this liberal prelate, in forming his plan of study, does not appoint a philosophy lecturer in his college, as had been the constant practice in most of the previous foundations; perhaps suspecting, that such an endowment would not have coincided with his new course of erudition, and would have only served to encourage that species of doctrine, which had so long

choaked the paths of science, and obstructed the progress of useful knowledge.*

LXXX. PORTRAIT AND CROSIER OF BISHOP FOX, AND PORTRAITS OF THE SEVEN BISHOPS.

At Corpus Christi College there is an original picture of the founder. It was painted by Joannes Corvus, a Fleming, in the beginning of the reign of Henry the Eighth, after Fox had lost his sight.† It is in the gallery which leads from the president's lodgings to the chapel. In this gal-

* Warton's Hist. of Engl. Poetry.

† Anecdotes of Painting. Under the portrait is the following inscription in capital letters :

Clarus Wintoniæ Præsul cognomine Foxus,
Qui pius hoc olim nobile struxit opus.
Talis erat formâ, talis dum vixit amictu,
Qualem spectanti picta tabella refert.

Hanc repurgatam Tabellam restituit Jôhes Hooker,
Generosus Exoniensis, 1579.

lery are the portraits of the seven bishops*, who were committed to the tower and tried in the tyrannical reign of James the Second. Fox's crosier is of very elegant workmanship, though not so superb as Wykeham's at New College. It is kept in the president's lodgings, and is very perfect.

* William Sancroft, Archbishop of Canterbury, of Emanuel College, Cambridge.

Francis Turner, Bishop of Ely, New College, Oxford, afterwards master of St. John's, Cambridge.

William Lloyd, Bishop of St. Asaph', Jesus College, Oxford.

Thomas Ken, Bishop of Bath and Wells, New College, Oxford.

John Lake, Bishop of Chichester, St. John's, Cambridge.

Thomas White, Bishop of Peterborough, St. John's, Cambridge.

Sir Jonathan Trelawney, Bishop of Bristol,² Christ Church, Oxford.

¹ Afterwards Bishop of Litchfield, and then of Worcester.

² Afterwards of Exeter, and then of Winchester.

LXXXI. ON THE GREAT CHEST BELONGING
TO CORPUS CHRISTI COLLEGE.

Of the great chest in this college the following account is given by A. Wood. "All that I find memorable this year [1426] is, that whereas, there had been an ordination made by the University in the year 1411, concerning the chest of five keys, some alterations were now made therein. For in some of our books it appears, that in a great congregation of regents and non-regents of the University, held the 21st of Jan. this year, it was appointed, that the chancellor for the time being should keep one of the said five keys, and two regents of arts (one a southern and another a northern man) to be elected to the custody of the said chest, two more: two collegiate masters of arts also that were qualified as the former, and should have the custody of the said chest from the feast of Pentecost next following, to the next congregation of regents after

the election of proctors, should have two more, &c. In the said chest were all the Jocalia of the University, whether gold or silver, and all sums of money however due, or to be due thereunto, besides those sums which were of legacy or gift, pertaining to the offices of chancellor and proctors, to be effectually reposed, &c. This chest, with the treasure therein, was in being till much about that unhappy time when religious houses were dissolved, and then all things being turned topsy turvy, and the University in a manner left empty, upon the reformation of religion that followed, was, with other chests, rifled. At length being conveyed to Corpus Christi College, was reposed in the exchequer there, where remaining vacant divers years, was, as it is now, replenished with certain goods belonging to the University."*

* *Woods's Annals.*

LXXXII. THE BEES OF LUDOVICUS VIVES.

“ Ludovicus Vives*, being sent in the year 1520, by Cardinal Wolsey, to Oxford, to be publick professor of rhetoric there, and placed in the college of bees, (Corpus Christi being so called by the founder in his statutes) was welcomed thither by a swarm of bees, which, to signifie the incomparable sweetness of his eloquence, settled themselves over his head under the leads of his study, (at the west end of the cloyster) where they continued about 130 years.

“ The truth of this story appears as well by the general voice of the house, who have received it by tradition, as by the special testimony of a worthy antiquary, [Mr. Brian Twyne] who affirmed [to Mr. Butler] that he had often heard his master,

* He was born at Valentia, in Spain, in the year 1492, and, by the founder was appointed one of the first fellows of Corpus Christi College.

Dr. Benefield, (one of the public professors of divinity) who then had L. Vives's chamber and study; and Dr. Cole (then president, and in Q. Marie's days scholar of this house) to say as much, calling these bees, Vives his bees.

“ In the year 1630, the leads over Vives his study being pluckt up (it then being the study of Mr. Gabriel Bridges) their stall was taken, and with it an incredible mass of hony; but the bees, as presaging their intended and imminent destruction (whereas they were never known to have swarmed before) did that spring (to preserve their famous kind) send down a fair swarm into the president's garden, which, in the year 1633, yielded two swarms; one whereof pitched in the garden for the president, the other they sent up as a new colony to preserve the memory of this mellifluous doctor, as the University stiled him in a letter to the Cardinal. Thus far Mr. Butler.

“ And there they continued, as I am informed by several ancient members of that

society that knew them, till, by the parliament visitation, in anno 1648, for their loyalty to the king, they were all, but two, turned out of their places; at what time, with the rest of the inhabitants of the college, they removed themselves, but no further than the east end of the same cloyster, where, as if the feminine sympathized with the masculine monarchy, they instantly declined, and came shortly to nothing. After the expiration of which ancient race, there came 'tis true, another colony to the east corner of the cloyster, where they continued till after the return of his most sacred majesty that now is; but it not being certain that they were any of the remains of the ancient stock (though 'tis said they removed thence to the first place) nor any of them continuing long there, I have chose rather to fix their period in the year 1648 than to give too much credit to uncertainties.

“ And thus unhappily, after above six score years continuance, ended the famous stock of Vives his bees, where 'tis pity

they had not remained, as Virgil calls them, an 'immortale genus.' However, since they are now irrecoverably lost, it would not, I think, be amiss if the college provided them another colony; not that I think that learned society wants any such monitor of industry, but that it seems but congruous, they should always have by them the thing, whereof their whole house is but the metaphor, the founder calling it, 'Alvearium,' and the students, 'Ingeniosas apes, dies noctesque ceram ad Dei honorem, et dulciflua mella conficientes, ad suam et universorum Christianorum commoditatem.'*

LXXXIII. PREACHING AT PAUL'S CROSS.

The fellows of Corpus Christi College are obliged by their own statutes to preach at Paul's Cross, or at St. Peter's in Oxford, in

* Plott's Oxfordshire.

Lent, before they can be admitted to the degree of bachelor in divinity.

Stowe informs us, that in the midst of St. Paul's churchyard was a pulpit cross of timber, mounted upon steps of stone, and covered with lead, in which were sermons preached by learned divines every Sunday in the forenoon, when the court and the magistrates of the city, besides a vast concourse of people, usually attended.

In foul and rainy weather these solemn sermons were preached at a place called "the shrouds," which was, it seems, by the side of the cathedral church, under a covering or shelter.

Paul's Cross was a place of general resort, and it was sometimes a subject of complaint, that "the people walked up and down in the sermon time, and that there was such huzzing and buzzing in the preacher's ear, that it made him oft to forget his matter."

It seems to have been in the power of the Bishop of London, to summon from the Universities, or from other places, dea-

cons of the best abilities to preach there. Sandys, when bishop of London, in an address to the Lord Treasurer Burleigh and the Earl of Leicester, concerning seditious preachers, tells them that "he does what he can to procure fit men to preach at the cross, but that he cannot know their hearts."

We may here remark that to provide these sermons, exhibitions have been left to some of the colleges in both our Universities.

The account of Hooker, who was at that time fellow of Corpus Christi College, going to preach at Paul's Cross and of his unfortunate marriage which followed in consequence of that event, is related by Isaac Walton, with his usual simplicity and quaintness. The insertion of it in this place, may not be uninteresting to many of our readers.

"In order to which sermon, to London he came, and immediately to the Shunamite's house; which is a house so called, for that, besides the stipend paid

the preacher, there is provision made also for his lodging and diet two days before, and one day after his sermon. This house was then kept by John Churchman, sometimes a draper of good note in Watling-street, upon whom, after many years of plenty, poverty had at last come like an armed man, and brought him into a necessitous condition; which, though it be a punishment, is not always an argument of God's disfavour, for he was a virtuous man. I shall not yet give the like testimony of his wife, but leave the reader to judge by what follows. But to this house Mr. Hooker came so wet, so weary, and weather-beaten, that he was never known to express more passion, than against a friend that dissuaded him from footing it to London, and for hiring him no easier a horse, (supposing the horse trotted when he did not;) and at this time also, such a faintness and fear possessed him, that he would not be persuaded two days quietness, or any other means could be used to make him able to preach his Sunday's sermon;

but a warm bed and rest, and drink proper for a cold given him by Mistress Churchman, and her diligent attendance added unto it, enabled him to perform the office of the day, which was in or about the year 1581.

* * * Mrs. Churchman's curing him of his late distemper and cold, was so gratefully apprehended by Mr. Hooker, that he thought himself bound in conscience to believe all that she said; so that the good man came to be persuaded by her, that 'he was a man of a tender constitution; and that it was best for him to have a wife, that might prove a nurse to him; such a one, as might both prolong his life, and make it more comfortable; and such a one, she could and would provide for him, if he thought fit to marry.' And he not considering that *the children of this world are wiser in their generation than the children of light*; but like a true Nathaniel, who feared no guile, because he meant none, did give her such power as Eleazer was trusted with, when he was sent

to choose a wife for Isaac ; for even so he trusted her to choose for him, promising upon a fair summons to return to London, and accept of her choice, and he did so in that or the year following. Now, the wife provided for him was her daughter Joan, who brought him neither beauty nor portion ; and for her conditions, they were too like that wife's, which is by Solomon compared to a dripping house : so that he had no reason to *rejoice in the wife of his youth*, but rather to say with the holy prophet, *woe is me that I am constrained to have my habitation in the tents of Kedar !*

* * * By this marriage the good man was drawn from the tranquillity of his college ; from that garden of piety, of pleasure, of peace, and a sweet conversation, into the thorny wilderness of a busy world ; into those corroding cares that attend a married priest and a country parsonage ; which was Draiton Beauchamp, in Buckinghamshire, (not far from Ailsbury, and in the diocese of Lincoln ;) to which he was presented by

John Cheney, Esq. (then patron of it) the 9th of December, 1584, where he behaved himself so as to give no occasion of evil, but (as St. Paul adviseth a minister of God) *in much patience, in afflictions, in anguishes, in necessities, in poverty, and no doubt in long suffering; yet troubling no man with his discontents and wants.*

“ And in this mean condition he continued about a year; in which time his two pupils, Edwin Sandys and George Cranmer, were returned from travel, and took a journey to Draiton to see their tutor; where they found him with a book in his hand (it was the Odes of Horace), he being then tending his small allotment of sheep in a common field; which he told his pupils he was forced to do, for that his servant was then gone home to dine, and assist his wife to do some necessary household business. When his servant returned and released him, his two pupils attended him unto his house, where their best entertainment was his quiet company, which was presently denied them; for *Richard*

was called to rock the cradle; and the rest of their welcome was so like this, that they staid but next morning, which was time enough to discover and pity their tutor's condition; and having in that time remembered and paraphrased on many of the innocent recreations of their younger days, and by other such like diversions, given him as much present pleasure as their acceptable company and discourse could afford him,—they were forced to leave him to the company of his wife Joan, and seek themselves a quieter lodging for next night.”

LXXXIV. THE ALTAR-PIECE IN THE CHAPEL OF CORPUS CHRISTI COLLEGE.

This very fine picture of the nativity, by Rubens, was presented to the society by the late Sir Richard Worsley, bart. A great part of this picture is painted in Rubens's best-manner. It is observable, that the hand of the Madonna, and the head and body of the child partake of that tone of colouring which is peculiar to the Venetian

school; and it is not improbable that it was painted either during his residence in Italy, or soon after his return from that country. Whether it be originally a defect in the colouring, or whether the shadows, as it frequently happens, are become darker by time, a strange effect is produced by the light falling on the knee of one of the shepherds which brings it considerably too forward, and causes it to strike the eye too soon. A similar effect is produced in the figure of Alcibiades, in Raffaele's School of Athens, at Rome, in which the shadow of the legs is so completely altered, that the hinder appears to be the foremost. This effect is produced by the shadows turning black or growing dark by time; the consequence of a particular kind of printer's ink which Raffaele was then in the habit of using. This picture originally belonged to the Prince de Condé, and formed part of the collection at Chantilly.

**LXXXV. ON THE FOUNDATION OF CHRIST
CHURCH.**

When Henry the Eighth took possession of Cardinal's College, that is the college founded by Wolsey, he gave it the name of King's College, and the foundation continued from the year 1532 to 1545, when the see was translated from Oseney to Oxford. The foundation of King's College was then dissolved and the new foundation was first called Christ Church. On the dissolution of King's College, Henry allowed most of the canons pensions instead of the canonries which they resigned. To Sir John Cheeke, who was one of them, and tutor to his son Prince Edward, he allowed the yearly stipend of twenty six pounds, thirteen shillings, and fourpence.*

* Fasti. Oxon. Vol. I. 68.

: LXXXVI. THE BISHOP OF OXFORD'S
PALACE.

When Oxford was made an episcopal see by Hen. VIII. Robert Kynge, the last abbot of Oseney, was constituted the first bishop, and Gloucester Hall was appointed his palace. The dean had the abbot's lodgings at Oseney, and the canons and officers of the cathedral, the other lodgings there. In 1546, when the said cathedral church at Oseney was translated to Cardinal College, alias King's College, or the College of K. Henry VIII. in Oxon. which was formerly the priory of S. Frideswyde, but then called Christ Church, Kynge continued in his office of bishop, and his chair was thence translated also, but not his palace. Yet when K. Ed. VI. came soon after to the crown, and made a recital of his father's erection of the aforesaid episcopal see, he left out Gloucester College, with intentions that it should remain with the crown for another use in future time.

So that what house or lodgings Bishop Kynge had for his use during the remaining part of his life does not appear.*

“ There was no settled house or palace for the bishop, till Dr. Bancroft, (Bishop of Oxford) did resolve, by the persuasions of Dr. Laud, Archbishop of Canterbury, to the build one. Wherefore, in the first place the impropriate parsonage of Cuddesden five miles distant from Oxon, which belonged to the bishop in right of his see, he let the lease thereof run out without any more renewing, that in the end it might be made an improvement to the slender bishoprick. The vicarage also of his own donation falling void in the mean time, he procured himself to be legally instituted and inducted thereunto. All which being done, he, through the power and favour of Dr. Laud before-mentioned, obtained an annexation of it to the see episcopal, (the design of bringing in the impropriation going forward still) and

* *Athenæ Oxon.* Vol I. c. 585.

soon after began, with the help of a great deal of timber from the forest of Shotover, given to him by his Majesty, to build a fair palace; which, with a chapel in it, being completely finished, an. 1635, was then out of curiosity visited by the said Dr. *Laud*; which he remits into his diary thus. *Sept. 2. an. 1635. I was in attendance with the King at Woodstock, and went thence to Cudsdan, to see the house which Dr. Jo. Bancroft, then Lord Bishop of Oxford had there built to be a house for the Bishops of that see for ever, he having built that house at my persuasion.* But this house or palace, (which cost three thousand and five hundred pounds) proved almost as short liv'd as the founder, being burnt down by Col. *Will. Legg*, during the short time that he was governor of the garrison of *Oxford*, in the latter end of 1644, for fear it might be made a garrison by the parliament forces, though with as much reason and more piety, he might have garrisoned it for the king, and preserved the house. Being thus ruined, it laid so till

Dr. *John Fell*, became Bishop of *Oxon*, and then with monies out of his own purse, and the help of timber, which one of his predecessors, named Dr. *Will. Pant*, had laid in, in his lifetime, for that purpose, did rebuild it upon the old foundation, with a chapel in it, as before; the outside of which being finished in 1679, the inside followed soon after.*

LXXXVII. ANECDOTE OF CARDINAL
WOLSEY.

“King Henry,” says Fuller, “took just offence that the Cardinal set his own arms above the King’s, on the gate-house, at the entrance into the colledg. This was no verbal but a real *Ego et Rex meus*, excusable by no plea in manners or grammar, except only by that (which is rather fault than figure) a harsh downright *Hysterosis*;

* *Athen. Oxon.* Vol. I. c. 740.

but to humble the Cardinal's pride, some afterwards set up on a window a painted mastif-dog, gnawing the spine-bone of a shoulder of mutton; to minde the Cardinal of his extraction, being the son of a butcher, it being utterly improbable (as some have fancied) that that picture was placed there by the Cardinal's own appointment, to be to him a monitour of humility."*

LXXXVIII. THE SEAL OF CARDINAL COLLEGE.

The seal appendant to the surrender of Cardinal Wolsey's College, is supposed to have been designed by Holbein. The deed is preserved in the Augmentation Office, and the seal has been engraved among the plates published by the society of Antiquaries.†

It may be here remarked that King

* Ch. Hist.

† Walpole's Anecdotes of Painting.

Edward the Confessor seems to be the first in England who made use of a seal, hanging to charters or grants, some of which are preserved to this day. Among those charters prior to his time, which are still remaining, it has been observed that there is not any seal found, nor is there any appearance of their ever having had any. These old charters have a great many signatures to them; which are generally written in the same hand that the charter is, and crosses are prefixed to each name; which, however, are so much alike, that it is evident they were not made by the individuals concerned, who might, perhaps, have traced them with a dry pen, although the charters expressly say that they did sign them with the sign of the cross.

**LXXXIX. EXPENCES OF THE BUILDINGS
AT CHRIST CHURCH.**

Among Tanner's MSS. in the Bodleian Library, there is a transcript of part of the Journal Book of the expences of the build-

ings of Christ Church; but, “the whole sum of all the buildings cannot be gathered hence, because the book wanteth the beginning and ending; but as much as may be, I have gathered the whole sum of that book, out of the particular expences and sums as they are cast there at certain times, which in that book are called xvnes. i. e. as I suppose quinden, because, at every fifteen day’s end, the whole expences of those fifteen days are summed up, and set down at the end. The beginning of the first fifteenth in that book is wanting, but the ending of it is there; namely, upon the xvth of November, whereof the charge ariseth, as in the same appeareth, unto ccxviii*l*. xvs. vid. ob.

“The second quinden is from Nov. xivth. 20 Hen. VIII. to Nov. xxixth. expences 166*l*. 19*s*. 1*d*.

“The twenty fourth quinden is from xth Oct. 21 Hen. VIII. to Oct. xxivth.

“Then follow some additional expences,

“Whereby it appeareth that this journal

containeth only one year's expences and no more. Sum total of the expences wherein for the building was 7835*l.* 7*s.* 2*d.*

“From whence may be computed the whole of what was laid out, the college having been five years in building.”

It appears from this book that the walks round Christ Church Meadow were made of the earth, that was taken up in digging for the foundation of the college.

XC. FELL'S BUILDINGS AT CHRIST CHURCH. GREAT TOM.

“Bishop Fell, by his unwearied diligence endeavoured to improve his college with learning and true religion, so also to adorn it with buildings; for no sooner was he settled than he took upon him a resolution to finish *Wolsey's* great quadrangle. The north side of it, which was left void and open in *Wolsey's* time, was begun to be supplied with buildings suitable to the rest of the quadrangle, by his father Dr. *S. Fell*, and was by him, the college and benefac-

~~tebs~~, carried on to the top, and had all
 the frame of timber belonging thereunto
 laid; but before the inside could be fi-
 nished and the top covered with lead, the
 civil war began. In that condition it con-
 tinued exposed to weather till the re-
 formers took place, who, minding their
 own concerns and not at all the public, took
 the timber away and employed it for their
 private use. This imperfect building, I say,
 was by the benefaction of Dr. *John Fell*,
 the then present canons, and others of
 the house, as also by the benefaction of
 certain generous persons that had been
 formerly members thereof, and of others,
 quite finished for the use of two canons,
 together with that part between the imper-
 fect building on the north side of the great
 gate, and the N. W. corner of the said
 quadrangle. The next fabrick that he un-
 dertook was that in the 'chaplains' quad-
 rangle, and the long range of building
 joining thereunto on the east side. For,
 whereas *Philip King*, auditor of *Ch. Ch.*
 had built very fair lodgings of polished

free-stone, about 1638, in, or very near that place, whereon the said long range was afterwards erected, they were by carelessness burnt on the 19th of Nov. 1669, and with them the south-east corner of the said quadrangle, besides part of the lodgings belonging to the canon of the second stall, which was blown up with gunpowder to prevent the spreading of the fire towards the library, treasury, and church. These buildings being burnt and blown up, were, by the care of Dr. *Fell*, rebuilt, viz. the east side of the chaplains' quadrangle, with a straight passage under it, leading from the cloister into the field, which was finished in 1672, and the long range before-mentioned, in 1677, and 78. The third fabrick, which by his care was also erected, were the lodgings belonging to the canon of the third stall, situate and being in the passage leading from *Wolsey's* quadrangle, to that of *Peck-water*, which were finishing in 1674. And lastly, the stately tower over the great and principal gate next to Fish-street, began on the old foundation,

(laid by *Wolsey*) in *June* 1681, and finished in *Nov.* 1682, mostly with the monies of benefactors, whose arms are with great curiosity ingraven, in stone, on the roof that parts the gate-house and the belfrey. To this tower was translated from the *Campanile* of the church, the bell called *Great Tom of Christ Church*, after it had been several times cast, *an.* 1683, and on the great festival of the 29th of *May*, 1684, it first rang out, between eight and nine at night, from which time to this, a servant tolls it every night at 9,* as a signal to all scholars to repair to their respective colleges and halls, as he did while it was in the *Campanile*."*

XCI. THE HALL AT CHRIST CHURCH.

The hall was originally paved with green and yellow tiles. The whole number was two thousand six hundred, and each hun-

* *Ath. Oxon.* II. 795.

dred cost three shillings and sixpence. Wolsey's great hall at Hampton Court, evidently built in every respect on the model of this at Christ Church, was very probably paved in the same manner.

Among the many portraits in this hall the following may be considered the best :

Those of Dr. Nichols, and of the present Archbishop of York, by Sir Joshua Reynolds, are two of the finest productions of his pencil. The fine portrait of Robinson, Archbishop of Armagh, which bears the name of Sir Joshua, is only a copy, but of extraordinary merit, by an unknown hand, of his original picture.

The late Earl of Mansfield, when Viscount Stormont; the Duke of Portland; Smallwell, Bishop of Oxford, and Agar, Archbishop of Cashell; by Romney.

Lord Mendip, and Sir John Skynner, by Gainsborough, and the bishop of Carlisle by Hoppner.

XCII. THE USE OF EXPENSIVE FURS PROHIBITED.

In the statutes made by Cardinal Wolsey, and intended for his college at Oxford, in the year 1525, the students are enjoined not to use rich and expensive furs. This injunction proves that furs were at that time a luxury. At the sacking of a town in Normandy, Froissart says, "There was founde so moche rychesse, that the boyes and vyllaynes of the host sette nothyng by good furred gownes." Berner's Transl. tom. 1. fol. lx.

XCIII. TECHNOGAMIA, A COMEDY ACTED IN CHRIST CHURCH HALL.

"*Technogamia*, or the Marriage of Arts, a comedy written by *Barten Holyday*, was acted publicly in *Ch. Ch. Hall* with no great applause, 13th Feb. 1617. But the wits of those times being minded to shew themselves before the King, were resolved

with leave, to act the said comedy at *Woodstock*; whereupon the author making some foolish alterations in it, it was accordingly acted on a Sunday night, 26th Aug. 1621. But it being too grave for the King and too scholastic for the auditory, (or as some have said, that the actors had taken too much wine before they began) his majesty (*James I.*) after two acts, offered several times to withdraw. At length being persuaded by some of those that were near to him, to have patience till it was ended, least the young men should be discouraged, sat down, though much against his will. Whereupon these verses were made by a certain scholar.

At Christ Church Marriage done before the King,
Least that those mates should want an offering,
The King himself did offer, what I pray?
He offered twice or thrice to go away.

Several witty copies of verses were made on the said comedy, among which was that of *Pet. Heylin*, of *Magd. Coll.* called *Whoop*

Holyday. Which giving occasion for the making other copies *pro.* and *con.* Corbet, Dean of Ch. Ch. who had that day preached (as it seems) before the King *with his band starcht clean*, did put in for one; for which he was reprov'd by the graver sort, but those that knew him well, took no notice of it, for they have several times said, that *he loved to the last boys-play very well **"

XCVI. LETTERS BETWEEN THE EARL OF SUNDERLAND AND DR. JOHN FELL, BISHOP OF OXFORD AND DEAN OF CHRIST CHURCH, RELATING TO THE EXPULSION OF JOHN LOCKE.

To the Lord Bishop of OXFORD.

Whitehall, Nov. 6, 1684.

My Lord,

The King being given to understand, that one Mr. *Locke*, who belonged to the late

* Ath. Oxon. Vol. II. c. 259.

Earl of *Shaftsbury*, and has upon several occasions behaved himself very factiously to the government, is a student of Christ Church; his majesty commands me to signify to your lordship, that he would have him removed from being a student, and that in order thereunto your lordship should let him know the method of doing it.

I am, My Lord, &c.

SUNDERLAND.

To the Right Hon. the Earl of SUNDERLAND, Principal Secretary of State.

Nov. 8, 1684.

Right Honourable,

I received the honour of your lordship's letter, wherein you are pleased to inquire concerning Mr. *Locke's* being a student of this house, of which I have this account to render.—That he being, as your lordship is truly informed, a person who was much trusted by the late Earl of *Shaftsbury*, and who is suspected to be ill affected

to the government, I have for divers years had an eye upon him; but so close has his guard been on himself, that after several strict inquiries, I may confidently affirm, that there is not any man in the college, however familiar with him, who has heard him speak a word either against, or so much as concerning the government. And although very frequently, both in public and private, discourses have been purposely introduced to the disparagement of his master, the earl of *Shaftsbury*, his party and designs, he could never be provoked to take any notice, or discover in word or look the least concern, so that I believe, there is not in the world such a master of taciturnity and passion. He has here a physician's place, which frees him from the exercises of the college, and the obligation which others have to residence in it; and he is now abroad upon want of health. But notwithstanding that I have summoned him to return home, which is done with this prospect, that, if he comes not back, he will be liable to expulsion for contumacy;

and if he do, he will be answerable to the law, for that which he shall be found to have done amiss, it being probable, that, though he may have been thus cautious here, where he knew himself to be suspected, he has laid himself more open at London, where a general liberty of speaking was used, and where the execrable designs against his majesty and his government were managed and pursued. If he do not return by the first day of *January* next, which is the time limited to him, I shall be enabled of course to proceed against him to expulsion. But if this method seem not effectual, or speedy enough, and his majesty, our founder and visitor, shall please to command his immediate remove, upon the receipt thereof, directed to the dean and chapter, it shall accordingly be executed by,

My Lord,

Your lordship's most humble,

And obedient servant,

JOH. OXON.

To the Bishop of OXFORD.

Whitehall, Nov. 12, 1684.

My Lord,

Having communicated your lordship's letter of the 8th, to his Majesty, he has thought fit to direct me to send you the inclosed, containing his commands for the immediate expulsion of Mr. *Locke*.

SUNDERLAND.

*To the Right Reverend Father in God,
JOHN, Lord Bishop of OXFORD, Dean
of Christ Church, and to our trusty and
well-beloved, the Chapter there.*

Right Reverend Father in God, and
trusty and well-beloved, we greet you
well.

WHEREAS, We have received informa-
tion of the factious and disloyal behaviour
of *Locke*, one of the students of that our
college, we have thought fit hereby to sig-

nify our will and pleasure to you, that you forthwith remove him from his student's place, and deprive him of all rights and advantages thereunto belonging. For which this shall be your warrant. And so we bid you heartily farewell. Given at our court of *Whitehall*, the 11th of *November*, 1684.

By his Majesty's command,
SUNDERLAND.

To the Earl of SUNDERLAND.

Nov. 16, 1684.

Right Honourable;

I hold myself bound in duty to signify to your lordship, that his Majesty's command for the expulsion of Mr. *Locke* from this college is fully executed.

JOH. OXON.

To the Bishop of OXFORD.

My Lord,

I have your lordship's of the 16th and

have acquainted his Majesty therewith, who is well satisfied with the college's ready obedience to his command, for the expulsion of Mr. *Locke*.

SUNDERLAND.

XCV. EXTRACT OF A LETTER FROM BROWNE WILLIS, ESQ. TO DR. CHARLETT, RELATIVE TO GIVING HIS COINS AND MSS. TO CHRIST CHURCH.

6th Nov. 1716.

* * * * * “ I should be glad to be released of my papers, was I assured they would be well revised and published as particularly as I have begun. I should be glad were they worth acceptance, and was I assured the unfinished side of Peckwater would be converted into a Library, would bequeath to my college my coins, &c. and present them with the property of those books I have published, and about sixty MSS. mostly folios, would the college find an editor to carry on my *Notitia Parliamentaria* through England and Wales, and finish my book of Abbies and

Conventual Cathedral Churches. Of this subject I pray you to sound the dean and give me your thoughts and free opinion; they may imagine I talk vainly, &c. and propose what they will not be willing to accept or think a favour."

It appears by a subsequent letter, dated Nov. 20, 1716, of which the following is an extract, that this offer was rejected.

* * * * * "I am very sorry my proposal to Christ Church meets with no better acceptance, I must, therefore, commit them like Dr. Hutton's MSS. &c. to the mercy of my executors, or rather leave positive orders with Dr. Symonds, that they may be burnt, and my poor designs be buried with me. It is an inexpressible misfortune that I know not a man in the world I can commit them to, that will labour in the same manner, and be zealous in such a task. Since my illness I have flung aside some of these matters, and others have had sentence passed on them to be destroyed, and the like judgment ought to be given on the rest, which I do

not know how soon may be put in execu-

**XCVI. ON THE SUPPRESSION OF SMALL
MONASTERIES, IN A LETTER FROM BI-
SHOP TANNER TO DR. CHARLETT.**

“ I have not seen Mr. Fiddes proposal about Cardinal Wolsey's Memoirs. There would be in such a work room to bring in a vast deal of good history. I have long expected something of that nature from the gentlemen of Ch. Ch. who owe so much to his memory. I thought our friend Browne Willis once had designed some such life. As much as I am against the havock that was made afterwards with the abbey lands, I can't but think but the Cardinal's design in founding two such noble colleges, more for the advancement of learning and religion, than 100 of those small monasteries, such as he suppressed; poor pitiful little places, consisting of three or four poor illiterate creatures that pretended to nothing more than saying their

stated masses and living up to the rule of their particular order. They endeavoured to know no more or better—all the learned and useful Monks lived in the greater abbies. The Cardinal did no worse in that affair than Bishop Fisher, Bishop Alcock, and other prelates of unblemished reputation among the papists. Our good and great Archbishop Chichley, Bishop Beckington, (one of the worthiest bishops and statesmen of his time, who gave Newenton Longville, and all the estates belonging to it to New College) not to mention the saintlike K. Henry VI. and his confessors, and all others who so well disposed of the lands of the Alien Priories, will need excuses and apologies as well as the brave Cardinal.”

XCVII. FIRE AT CHRIST CHURCH, IN A LETTER FROM MR. TERRY TO DR. CHARLETT.

Ch. Ch. Oxon, Feb. 18, 1719-20.

“Reverend Sir,

“I had sooner acknowledged the favour

of yours, but was prevented by the unhappy accident we had. Our misfortune was owing to a custom of our choristers, who have been used to burn, on the day before Candlemas the green boughs stuck up in the hall at Christmas. This was done at noon, the other company being withdrawn, and only the servitors left with them in the hall, where no fire was lighted in the evening, it being fasting night. The sparks or inflamed leaves that flew from the boughs on the hearth, met with wood in the lantern, where the fire began, covered with soot, and almost, as to the outside of it, like tinder: and there was at the time a brisk wind to fan the fire, when it had once taken. Between four and five the next morning it flamed out, and burnt with great fury for about two hours; when, by God's blessing, a stop was put to it. The lantern and that part of the roof which supported it are destroyed; the wainscot not so much as touched. Two chimnies opposite to each other will supply the loss of our lantern:

the common-room is to be arched, and the part of the hall over it, to be paved in the same manner as Queen's College hall."

XCVIII. CLASSICAL LITERATURE PARTICULARLY INSISTED UPON BY THE FOUNDER OF TRINITY COLLEGE.

"In the constitution of this college," says a man who was himself one of its greatest ornaments *, "the founder principally inculcates the use and necessity of classical literature; and recommends it as the most important and leading object in that system of academical study, which he prescribes to the youth of the new society. For besides a lecturer in philosophy, appointed for the ordinary purpose of teaching the scholastic sciences, he establishes in this seminary a teacher of humanity. The business of this preceptor is described with a particularity not usual in the constitutions

* Warton in his Hist. of Engl. Poetry.

given to collegiate bodies of this kind, and he is directed to exert his utmost diligence in instructing his auditors with a just relish for the graces and purity of the Latin language: and to explain critically, in the public hall, for the space of two hours every day, the Offices, *De Oratore*, and Rhetorical Treatises of Cicero; the Institutes of Quintilian, Aulus Gellius, Plautus, Terence, Virgil, Horace, Livy, and Lucan; together with the most excellent modern philological treatises then in vogue; such as the *ELEGANCIES* of LAURENTIUS VALLA, and the *MISCELLANIES*, of POLITIAN, or any other approved critical tract on oratory, or versification. In the mean time, the founder permits it to the discretion of the lecturer, occasionally to substitute Greek authors in the place of these. He moreover requires, that the candidates for admission into the college be completely skilled in Latin poetry, and in writing epistles, then a favourite mode of composition, and on which Erasmus, and Conradus Celtes, the restorers of letters in

Germany, had each recently published a distinct systematical work. He enjoins that the students shall be exercised every day, in the intervals of vacation, in composing declamations, and Latin verses, both lyric and heroic; and in his prefatory statute, where he describes the nature and design of his foundation, he declares that he destines the younger part of his establishment, not only to dialectics and philosophy, but to the more polite literature. The statutes of this college were submitted to the inspection of Cardinal Pole, one of the chief protectors of the revival of polite letters in England."

**XCIX. SIR THOMAS POPE'S MONUMENT IN
TRINITY COLLEGE CHAPEL.**

Sir Thomas Pope was interred in the north ile of the choir of Wallbrook Church, London, in a vault where before had been buried his wife Margaret, his daughter Alice, and Anne Pope, his sister in law. But in 1567, eight years after his death,

his body and the body of Dame Margaret aforesaid, his first wife, were removed from St. Stephen's Wallbrook, to the chapel of Trinity College, in Oxford; where they were again interred on the north side of the altar, under a stately tomb of good gothic workmanship, on which are the recumbent figures of Sir Thomas Pope, in complete armour, and of his second wife Elizabeth, large as the life, in alabaster.*

C. PORTRAITS OF SIR THOMAS POPE.

At Trinity Collège, there are four portraits of him, all of the same dimensions and attitude. A fifth, a most highly-finished old portrait, was lately given by the college to the Picture Gallery at Oxford. One of the five, and the oldest, came to the college in 1596. Another is mentioned as hanging in the chapel, 1634. One of these, which is now in the hall, was

* Warton's Life of Sir Thomas Pope.

painted by Francis Potter, a curious mechanic and mathematician, and a member of the college, about 1637. Another was painted in 1665, at the expence of the college, for the Picture Gallery. This is now in the college library. There is a sixth at Tyttenhanger, in Hertfordshire. They are all copies from a valuable picture by Hans Holbein, in the possession of Lord Guildford, at Wroxton. Sir Thomas Pope sate to Hans Holbein for this picture, in the chamber within the gallery gate-house, at Whitehall, designed by Holbein, but now destroyed. Hans Holbein painted many of his pictures in this chamber, which was used by King Henry VIII. as a study or library.*

CI. TRINITY COLLEGE LIBRARY.

In the library of Trinity College is an edition of Vossius's Greek Historians, with

* Warton's Life of Sir T. Pope.

a series of manuscript notes, never printed, by Langbaine, who was an admirable Greek scholar. It appears by a Latin note in a blank leaf, in Dr. Bathurst's handwriting, that this book originally belonged to Ben Jonson, who gave it to Dr. Langbaine, by whom, with the addition of the notes, it was presented to Dr. Bathurst.*

CII. THE BEAUTIFUL CHALICE BELONGING TO THE CHAPEL OF TRINITY COLLEGE.

The chalice belonging to Trinity College Chapel, was purchased by Sir Thomas Pope, from the Abbey Church of St. Alban's, at the time of its dissolution. It is silver gilt, and highly ornamented with gothic sculpture. A drawing of it was made for the antiquarian society, by Mr. Benjamin Green, at the expence of Mr. Wise, Radclivian Librarian. Sir Thomas, at the same time, purchased of King

* Warton's Life of Bathurst.

Henry VIII. the country seat of the Abbot of St. Alban's, at Tyttenhanger, in Hertfordshire. He furnished the chapel with painted glass, taken from the choir of St. Alban's Church, and with curious carved ornaments, which have since been removed to Luton-Hoo, the seat of the Marquis of Bute. Granger says that we are indebted to Pope for saving the venerable and magnificent church itself from destruction.

CIII. DR. RALPH BATHURST'S BENEFAC- TIONS TO TRINITY COLLEGE.

The great benefactor to Trinity College was Dr. Ralph Bathurst, Dean of Wells, who, the next year after his promotion to the presidentship, viz. in 1665, undertook the foundation of the northside of the new quadrangle, laying the first stone himself. The building was begun at the expence of the college, but carried on by contributions, which he collected with unwearied diligence from various benefactors, the chief of which was Archbishop Shel-

don, formerly a member of the college. The architect was Sir Christopher Wren; and the edifice was finished about the year 1668.

The west side of the same court, undertaken and conducted in the same manner, was completed in 1682. The building near the east end of the chapel, being intended as an enlargement of the president's lodgings, was raised entirely at his own cost, viz. 430*l.* in the year 1687. The lodgings themselves he had before considerably repaired and adorned at the expence of 150*l.*

Nor were these the only happy effects which the college experienced of their president's public spirit, and extensive connections. The chapel of the college being greatly decayed, and having been much defaced* in the civil wars, he demolished

* Aubrey, in his life of Dr. Ralph Kettel, gives an account of the old chapel, in which he highly praises the painted glass in the windows. He adds that they sung the service till the garrison of Oxford was surrendered to

it, together with the adjoining gateway and treasury; and on the same ground-plot, with some additions in length and breadth, began the present chapel, with its tower, &c. on a foundation entirely new, himself laying the first stone, July 9, 1691. He had before, in 1682, given 200*l.* with a view to this noble design. The shell was completed at his own expence, to the amount of near 2000*l.* The furniture and decorations of the inside were defrayed from large collections which he had solicited, with his usual address and activity, from many persons of the first rank. The architect is supposed to be his friend Dean Aldrich, but the original plan, from whatever hand it came, received some improvements from Sir Christopher Wren.

“I have been informed,” says Mr. Warton,
 “that this chapel was professedly built in

the parliament, when the organ, which stood over the screen, was removed. These and other causes he suggests, contributed to hasten the death of the old loyal president, Dr. Kettel.

imitation of the Duke of Devonshire's, at Chatsworth. Dr. Bathurst, in his frequent visits at the seat of his illustrious patron, might very probably form his idea of a modern chapel from this elegant structure; and had reason, not only from complaisance, but from choice, to copy so beautiful a model. However that be, I am inclined to think that Dr. Aldrich, with some degree of conformity, however, to the suggested pattern, gave the plan and adjusted the design. This seems extremely likely, not only from what has been already mentioned but because the building is entirely in the style of the parish church of All Saints, in Oxford, which Dr. Aldrich is known to have designed, and which is esteemed a finished specimen of his acknowledged skill in architecture.

The most eminent artificers were procured to decorate this attic edifice, in the highest perfection; which yet amidst a multiplicity of the most exquisite embellishments, maintains that simple elegance, which is agreeable to the character of the

place, and consistent with the justest notions of true taste. It was finished within three years, and consecrated with the proper solemnities by Bishop Fell, April 12, 1694.*”

CIV. THE FOUNDER PAYS A VISIT TO TRINITY COLLEGE.

On Saint Swithin's Day, being the 15th of July, 1556, the founder paid a visit to his college. He was accompanied by the bishops of Winchester and Ely, and other eminent personages. He dismounted from his horse at the college gate, where he was received by the president, who stood at his stirrup. At entering the gate he was saluted in a long and dutiful oration by the vice-president; after which the bursars offered him a present of embroidered gloves. From thence he was conducted, with the rest of the company, into

* Warton's Life of Bathurst.

the president's great chamber; the fellows and scholars standing on either side, as he passed along the court. Having viewed the library and grove, they proceeded to dinner in the hall, where a sumptuous entertainment was provided. The president sate on the left hand of the founder, yet at some distance, and the rest of the guests and the society, were placed according to their rank and in their proper order. There were twelve minstrels present in the hall, and among other articles of provision on this occasion, four fat does, and six gallons of *muscadet*, are mentioned. The whole expence of the feast amounted to 12*l.* 13*s.* 9*d.* After dinner they went to evening mass in the chapel, where the president celebrated the service, habited in the richest cope; and the founder offered at the altar a purse full of angels. They then retired to the bursary, where the founder paid into the hands of the bursars all the costs incurred by this visit; and gave them besides, at the same time, a silver goblet gilt, which being filled with hypocrasse, he drank to

the bursars, and to all the company present. He then departed towards Windsor, but before he left the college, gave with his own hands, to each of the scholars, one mark.*

CV. PERFUMED GLOVES.

In the *computus* of the bursars of Trinity College, for the year 1631, the following article occurs: "*Solut. pro fumigandis chirothecis.*" Gloves make a constant and considerable article of expence in the earlier accompt-books of the college here mentioned; and without doubt in those of many other societies. They were annually given (a custom still subsisting) to the college-tenants, and often presented to guests of distinction. But it appears (at least, from accompts of the said college in preceding years), that the practice of *perfuming* gloves for this purpose was fallen into

* Warton's Life of Sir T. Pope.

disuse soon after the reign of Charles the First.*

Stowe's Continuator, Edmund Howes, informs us, that *sweet* or *perfumed* gloves, were first brought into England by the Earl of Oxford, who came from Italy in the 14th or 15th year of Queen Elizabeth, during whose reign, and long afterwards, they were very fashionable.

They are frequently mentioned by Shakespeare. Autolycus, in the *Winter's Tale*, has among his wares ;

• “ *Gloves as sweet as damask roses.*”

CVI. CONSECRATION OF TRINITY COLLEGE CHAPEL.

“Thursday in Easter week [April 12, 1694] Trinity College Chapel was consecrated for pious use. Between eight and nine in the morning met together those heads of houses, doctors and others, that were invited to the solemnity, in the president's

* T. Warton.

lodgings of Trin. Coll. and at nine Dr. Hough, Bishop of Oxford, who had a commission from the Bishop of Winchester, visitor of that college, went thence to the new chapel at the head of them; afterwards the beadles, then the president and vice-chancellor, and rest of the doctors. The chapel door being opened, the Bishop entered, kneeled down, and said something; and then in the choir kneeled down again, so at the altar. The president read the service, Mr. Fyfeld the first lesson, and Mr. Harding the second. When service was done, Dr. Thomas Sykes, one of the senior fellows, preached; which done, there was a sacrament and an offering.

“Afterwards they went to dinner in the hall, where the company was nobly entertained. The president, Dr. Bathurst, built the outside, which cost him 1700*l*. and the inside by benefactors”.*

* Wood's Life, Written by himself.

The cieling in the chapel of Trinity College was painted by Peter Berchett, a Frenchman, who came to England in 1681, to work under Rambour, a French painter of architecture.

CVII. THE PLAYERS AT OXFORD.

Many of Dryden's Prologues, and indeed the most excellent of them, were written on occasion of the players going to Oxford, a custom which was introduced while Dr. Ralph Bathurst, President of Trinity College, was vice-chancellor of the University. At this time Dryden was so famous for his prologues, that no piece was relished, nor would the theatres scarcely venture to produce it, if it wanted this fashionable ornament. To this purpose an anecdote is recorded of Southerne; who, on bringing his first play on the stage, did not fail to bespeak a prologue of the artist in vogue. The usual price had been four guineas. In the present case, Dryden insisted that he must have six for his work;

“which,” said the mercantile bard, “is out of no disrespect to you, young man; but the players have had my goods too cheap.”*

CVIII. SIR THOMAS WHITE’S DREAM.

Plott, who is rather fond of the marvelous, relates a traditionary story of Sir Thomas White’s being warned in a dream, that he should build a college for the education of youth in religion and learning, near a place where there was a triple elm, having three trunks issuing from one root. “Whereupon he repairs to Oxford, and first met with something near Gloucester Hall that seemed to answer his dream, where accordingly he erected a great deal of building. But afterward, finding another elm near St. Bernard’s College, supprest not long before by King Henry the Eighth, more exactly to answer

* Warton’s Essay on Pope.

all the circumstances of his dream, he left off at Gloucester Hall, and built St. John Bapt. College, which, with the very tree beside it, that occasioned its foundation, flourishes to this day, [1677] under the presidency of the reverend and learned Dr. Levinz, a cordial promoter of this design.”*

CIX. SIR THOMAS WHITE'S LAST LETTER
TO THE PRESIDENT AND FELLOWS OF
ST. JOHN'S COLLEGE.

“ Mr. President, with the fellowes and
• scholars,

“ I have mee recommended unto you even from the bottome of my hearte, desyringe the Holye Ghoste may bee amonge you untill the ende of the worlde, and desyringe Almightye God that every one of you maye love one another as brethren; and I shall desyre you all to applye to your learninge, and so doinge God shall give

* History of Oxfordshire.

you his blessinge both in this worlde and in the worlde to come. And furthermore if anye variaunce or strife doe arise among you, I shall desyre you for God's love to pacifye it as much as you maye; and that doinge I put noe doubt but God shall blesse everye one of you. And this shall bee the last letter that ever I shall sende unto you, and therefore I shall desyre everye one of you to take a coppie of yt for my sake. Noemore to you at this tyme, but the Lord have you in his keeping untill thende of the worlde. Written the 27 of Januarye, 1566. I desyre you all to praye to God for mee, that I may ende my life with patience, and that he may take mee to his mercye.

“By me Sir Thomas White, Knighte,
Alderman of London and Founder
of S. John's Colledge in Oxforde.”

He died on the 11th of February following.

CX. ST. JOHN'S COLLEGE LIBRARY.

At the end of a Common Prayer Book, in fol. printed at London, A. D. 1615, by Robert Barker, in the Library of St. John's Coll. Oxford, after several English and Latin sentences, very proper to be read to a person just departing, is this advertisement written, as is supposed, and signed by Sir Willam Paddy, the principal physician to K. James I. The words are these;

“ Being sent for to Thibaulde butt two daies before the death of my soveraigne Lord and master King Jaimes, I held it my Christian dutie to prepare hym, telling hym that ther was nothing left for me to doe (in y^e afternoone before his death y^e next daie att noone) but to pray for his soule. Whereupon y^e archbyshop and y^e lord keeper byshop of Lincolne, demaunded if his Majestie wold be pleased that they shold praye with hym, whereunto he cheerfullie accorded. And after short praier theese sentences were, by y^e Bysshop

of Lincolne distinctly pronounced unto hym, who with his eies (the messengers of his hert) lifted up unto Heaven, att the end of every sentence, gave to us all therby, a goodlie assurance of those graces and livelie faith, wherewith he apprehended the mercie of our Lord and onelie Saviour Christ Jesus, accordinglie as in his godlie life he had often publiquelie professed.

WILL. PADDY."

In St. John's Library is a picture of Charles I. done with a pen, the lines of which contain all the Psalms in a legible hand.

**CXI. CHARLES THE FIRST AND HIS QUEEN
ENTERTAINED AT ST. JOHN'S COLLEGE.**

On the 30th of August, 1636, Charles I. and his Queen, with the Elector Palatine, Prince Rupert, and many of the nobility, were entertained at dinner, by Archbishop Laud (the Chancellor) in St. John's Coll. Library, and after dinner a play was acted

before them in the College Hall. "The college," says the archbishop, "was at that time so well furnished, as that they did not borrow any one actor from any college in town. The play ended, the King and the Queen went to Christ Church, retired and supped privately, and about eight o'clock, went into the hall to see another play, which was upon a piece of a Persian Story. It was very well penned and acted, and the strangeness of the Persian habits gave great content; so that all men came forth from it very well satisfied. And the Queen liked it so well, that she afterwards sent to me to have the apparel sent to Hampton Court, that she might see her own players act it over again, and see whether they could do it as well as 'twas done in the University. I caused the University to send both the clothes and the perspectives of the stage, and the play was acted at Hampton Court in November following. And by all men's confession the players came short of the University actors. Then I humbly desired of the King and the

Queen, that neither the play, nor clothes, nor stage, might come into the hands and use of the common Players abroad, which was graciously granted."*

CXII. ARCHBISHOP LAUD'S BUILDINGS AT ST. JOHN'S COLLEGE.—HIS WILL, &c.

It appears by Archbishop Laud's diary, that the first stone of his buildings at St. John's was laid on the 26th of July, 1631, and that to assist his design, the King had granted him some trees from Shotover forest. The buildings were finished in 1636. The Archbishop was beheaded on Tower-Hill on the 10th of January, 1644. His body was buried in the church of All-Hallows-Barking, but in the year 1663 was removed to Oxford, where it was deposited in a vault near the altar of St. John's College Chapel, agreeably to his desire expressed in his will, which likewise

* Laud's Hist. of his Chancellorship of Oxford.

contains the following *item*: “ I give to St. John’s College, in Oxford, where I was bred, all my chapel-plate, gilt, or party-gilt : all my chapel-furniture, all such books as I have in my study at the time of my death, which they have not in their library, and 500*l.* in money, to be laid out upon lands. And I will, that the rent of it shall be equally divided to every fellow and scholar alike, upon the 17th day of October, every fourth year.”

Archbishop Laud projected, before he had built the present convocation house, to clear the great square between St. Mary’s church and the schools, where the Radcliffe Library now stands; and to raise a capacious room upon pillars; the upper part to serve for convocations and congregations; the lower for a walk or place of conference, in which students of all sorts might confer together, when they resorted to the schools, the library, or upon any other public occasion. But the owners of the houses there not being willing to part

with them, he was forced to drop that grand design.

The figures of Charles the First and his Queen in niches, in the quadrangle of St. John's College, were cast by Fanelli, a Florentine, and are well designed. They were the gift of Archbishop Laud, and were buried for security in the civil war.

CXIII. JESUS COLLEGE BOWL.

The magnificent and capacious bowl*, presented to this society by Sir Watkin

* On this bowl is the following inscription :

“ Oxon.

Coll.

Jesu.

“ D. D. Watkin Williams Wynn de Wynnstay in Com. Denbigh, L. L. D. olim hujus Collegii Socio-Commensalis. 1732.”

It contains ten gallons and is of the following weight and dimensions.

	F.	l.
Height - - - -	1	0
Girth - - - -	5	2
	oz.	dwt.
Weight - - -	278	17

The ladle holds half a pint and weighs 13oz. 9dwt.

Williams Wynn, 1732, may be considered as an emblem, not only of Welsh, but of College, hospitality. And here it may be remarked that whatever faults have been alledged either against monastic or collegiate institutions, the want of hospitality has never been laid to their charge. By the statutes of some of the former we find, that the abbot or prior, in case there were no strangers in his convent, was enjoined to invite some of his monks to dine with him. This generous spirit has been imitated by founders of colleges. William of Wykeham, the munificent founder of New College, has made an allowance to the warden and fellows for the entertainment of strangers, and a very ample one to enable his warden and fellows to dine together, in a more sumptuous manner than usual, on particular occasions. This liberal prelate was too well acquainted with human nature, not to know that a mutual good understanding among individuals can only be maintained by mutual acts of attention and hospitality.

EXIV. THE FOUNDERS OF WADHAM
COLLEGE.

Nicholas Wadham and Dorothy, his wife, were buried at Ilminster, as appears from the following curious passage in Fuller's Church History.—“ Mine own eyes have beheld in the fair church of Ilminster, in Somersetshire, the beautiful tomb of Nicholas Wadham, of Myrefield, Esquire, and Dorothy his wife, (Founders of the uniform Colledge of Wadham, in Oxford) out of which in summer sweats forth an unctuous moisture with a fragrant smell, (which possibly an active fancy might make sovraign for some uses) being nothing else than some bituminous matter (as by the colour and scent doth appear) used by the marbler in joyning the chinks of the stones, issuing out chiefly thereabouts.”

CXV. PEMBROKE COLLEGE.

Fuller notices this college in the following manner. “ An old hall turned into

a new Collège, was this yeare [1626] finished at Oxford. This formerly was called Broadgate's Hall, and had many students therein, amongst whom Edmund Bonner, afterwards Bishop of London, (scholar enough and tyrant too much) had his education. But this place was not endowed with any revenues till about this time, for Thomas Tisdale, of Glimpton, in the county of Oxford, Esquire, bequeathed five thousand pounds, wherewith lands were purchased to the value of two hundred and fiftie pounds per annum, for the maintenance of seven fellows and six scholars. Afterwards Richard Wightwick, Bachelor of Divinity, Rector of East Isle [Ilsley] in Berkshire, gave lands to the yearly value of one hundred pounds, for the maintenance of three fellows and four scholars.

“It was called Pembroke Colledge, partly in respect to William Earl of Pembroke, then Chancellor of the University, partly in expectation to receive some favour from him. And probably had not that noble Lord died suddenly soon after, this Col-

ledge might have received more than a bare name from him. The best, where a child hath rich parents it needeth the less any gifts from the godfather.*

CXVI. "SEND VERDINGALES TO BROAD-
GATES IN OXFORD."

"This proverb will acquaint us with the female habit of former ages used not only by the gadding *Dinahs* of that age, but by most sober *Sarahs* of the same, so cogent is a common custom. With these Verdingales the gowns of women beneath their waists were pent-housed out far beyond their bodies, so that posterity will wonder to what purpose those bucklers of paste-board were employed.

"These by degrees grew so great, that their wearers could not enter (except going sidelong) at any ordinary door, which gave the occasion to this proverb. But

these Verdingales have been disused this forty years, whether because women were convinced in their consciences of the vanity of this, or allured in their fancies with the novelty of other fashions, I will not determine.”*

CXVII. WORCESTER COLLEGE LIBRARY.

In the library of Worcester College, there is a poem in French, reciting the achievements of Edward the Black Prince, who died in the year 1376. It is in the short verse of romance, and was written by the prince's herald, who attended close by his person in all his battles, according to the established mode of those times. This was John Chandois-herald, frequently mentioned in Froissart. In this piece, which is of considerable length, the names of the Englishmen are properly spelled, the chronology exact, and the epitaph,

* Fuller's Worthies.

forming a sort of peroration to the narrative, the same as was ordered by the prince in his will. A learned French antiquary is of opinion, that anciently the French heralds, called *Hiraux*, were the same as the minstrels, and that they sung metrical tales at festivals. They frequently received fees or largesse in common with the minstrels. They travelled into different countries, and saw the fashions of foreign courts, and foreign tournaments. They not only committed to writing the process of the lists, but it was also their business, at magnificent feasts, to describe the number and parade of the dishes, the quality of the guests, the brilliant dresses of the ladies, the courtesy of the knights, the revels, disguisings, banquets, and every other occurrence most observable in the course of the solemnity.*

In this library are the original designs of Inigo Jones, for the intended palace at

* Warton's Hist. of Engl. Poetry.

Whitchall, of which the present Banqueting-house made a part; as also his Palladio with his notes and observations in Italian. The Duke of Devonshire is said to have another with his notes in Latin. Lord Burlington had a Vitruvius noted by him in the same manner.

**CXVIII. AN EXACT ACCOUNT OF THE WHOLE
NUMBER OF SCHOLARS AND STUDENTS
IN THE UNIVERSITY OF OXFORD, TAKEN
ANNO 1612, IN THE LONG VACATION.***

Ædes Christi.

Decanus	-	-	-	-	-	1
Canonici	-	-	-	-	-	8
Commensales ad Mensam superiorem	}					7
Studentes	-	-	-	-	-	100
Capellani	-	-	-	-	-	8
Cantores	-	-	-	-	-	8
Choristæ	-	-	-	-	-	8
Famuli et Servientes	}					24

* From Tanner's MSS. in the Bodl. Lib.

Communarii	Seniores	-	-	-	17
	Juniores	-	-	-	18
Pauperes Scholares et alii Servientes					41
					<hr/> 240 <hr/>

Magdal. Coll.

Præses	-	-	-	-	1
Socii	-	-	-	-	40
Famuli	-	-	-	-	6
Capellani	-	-	-	-	4
Clerici	-	-	-	-	8
Philosophiæ	}	-	-	-	9
Lectores et alii		-	-	-	
Officiarii		-	-	-	
Servi	-	-	-	-	20
Demies	-	-	-	-	30
Communarii	-	-	-	-	24
Ludimagistri	-	-	-	-	2
Choristæ	-	-	-	-	16
Battellatores	-	-	-	-	10
Servientes et	}	-	-	-	76
Pauperes		-	-	-	
Scholares		-	-	-	
					<hr/> 246

Novum Coll.

Custos	-	-	-	-	1
Socii	-	-	-	-	70

Capellani	-	-	-	-	11
Clerici et } Choristæ }	-	-	-	-	20
Famuli	-	-	-	-	10
Servientes et } Pauperes } Scholares }	-	-	-	-	18
					<hr/> 130

Ænenasense Coll.

Principalis	-	-	-	-	1
Socii	-	-	-	-	21
Scholares	-	-	-	-	29
Communarii	-	-	-	-	145
Batellat. Famuli } et Servientes }	-	-	-	-	14
Pauperes } Scholares }	-	-	-	-	17
					<hr/> 227

Universit. Coll.

Magister	-	-	-	-	1
Socii	-	-	-	-	9
Communarii	-	-	-	-	36
Famuli	-	-	-	-	7

Pauperes
Scholares et
Servientes }

19

72
Merton. Coll.

Custos - - - - 1

Socii - - - - 22

Portionistæ - - - - 12

Capellani - - - - 2

Communarii - - - - 15

Pauperes Scholares - - - - 29

Famuli - - - - 12

93
Reginense Coll.

Præpositus - - - - 1

Socii - - - - 13

Capellani - - - - 2

Clerici - - - - 2

Talbotistæ et Grindalistæ - - - - 12

Indigentiores Pueri - - - - 11

Communarii - - - - 194

Batellatores - - - - 24

Famuli - - - - 8

267

Omnium Anim. Coll.

Custos	-	-	-	-	1
Socii	-	-	-	-	40
Capellani	-	-	-	-	2
Choristæ	-	-	-	-	0
Servientes	-	-	-	-	31
Famuli	-	-	-	-	19
					<hr/>
					93

Eron. Coll.

Rector	-	-	-	-	1
Socii	-	-	-	-	22
Communarii	-	-	-	-	184
Pauperes	}	-	-	-	37
Scholares		-	-	-	
Servientes	-	-	-	-	12
					<hr/>
					206

S. Joannis Coll.

Præses	-	-	-	-	1
Socii	-	-	-	-	50
Communarii	-	-	-	-	43
Pauperes Scholares	-	-	-	-	20
Famuli	-	-	-	-	14
					<hr/>
					128

Lincoln. Coll.

Rector	-	-	-	-	1
--------	---	---	---	---	---

Socii	-	-	-	-	12
Communarii	-	-	-	-	60
Batellatores et Pauperes Scholares					27
Famuli	-	-	-	-	9
					<hr/> 109

Baliolense Coll.

Magister	-	-	-	-	1
Socii	-	-	-	-	11
Scholares	-	-	-	-	13
Communarii	-	-	-	-	70
Pauperes } Scholares }	-	-	-	-	22
Famuli	-	-	-	-	10
					<hr/> 127

Oriel. Coll.

Præpositus	-	-	-	-	1
Socii	-	-	-	-	18
Communarii	-	-	-	-	30
Battellatores	-	-	-	-	24
Famuli	-	-	-	-	6
					<hr/> 79

Trinitatis Coll.

Præses	-	-	-	-	1
Socii	-	-	-	-	13
Scholares	-	-	-	-	11
Communarii	Seniores	-	-	-	21
	Juniores	-	-	-	31

Batellatores et Pauperes Scholares	-	31
Famuli	-	8
		<hr/>
		116

Jesu Coll.

Principalis	-	1
Fam.	-	6
Socii et } Discipuli	-	16
Communarii	-	37
Famuli	-	9
Pauperes } Scholares	-	22
		<hr/>
		91
		<hr/>

Corpus Christi Coll.

Præses	-	1
Socii	-	20
Discipuli	-	20
Capellani	-	2
Clerici	-	2
Choristæ	-	2
Communarii } Seniores	-	6
Communarii } Juniiores et Batellatores	-	10

Famuli	-	-	-	-	8
Servi	-	-	-	-	4
Pauperes	}	-	-	-	5
Scholares		-	-	-	14
Servientes		-	-	-	5
					<hr/>
					94
					<hr/>

Aula S. Mariæ.

Principalis	-	-	-	-	1
Communarii	-	-	-	-	2
Servi	-	-	-	-	10
					<hr/>
					48
					<hr/>

Aula Magd.

Principalis	-	-	-	-	1
Magistri	-	-	-	-	13
Baccalaurei	-	-	-	-	14
Communarii et alii	}	-	-	-	110
Scholares		-	-	-	
Batellatores	-	-	-	-	18
Servi	-	-	-	-	5
					<hr/>
					161
					<hr/>

Aula Edmundi.

Principalis	-	-	-	-	1
Communarii	-	-	-	-	34

Batellatores	}	12
et Servi		

47

Aulâ Latarum Port.

Principalis	1	
Magistri	25	
Baccalaurei	21	
Communarii	}	62
Scholares		
Famuli et	}	22
Servi		

131

Aulâ Glocestri.

Principalis	-	-	-	-	1
Magistri	-	-	-	-	22
Baccalaurei	-	-	-	-	5
Communitarii	}	-	-	-	26
Scholares		-	-	-	
Famuli	-	-	-	-	8

62

Aula Albani.

Principalis	1
Communarii	34

Batellatores
et Servi

17

52

Aula Cereina.

Principalis

1

Magistri

11

Baccalaurei

10

Communarii

35

Servi

1

71

Novum Hospitium.

Principalis

1

Magistri

4

Baccalaurei

1

Communarii

17

Fam.

7

30

Sum. totalis 2920

END OF VOL. II.

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